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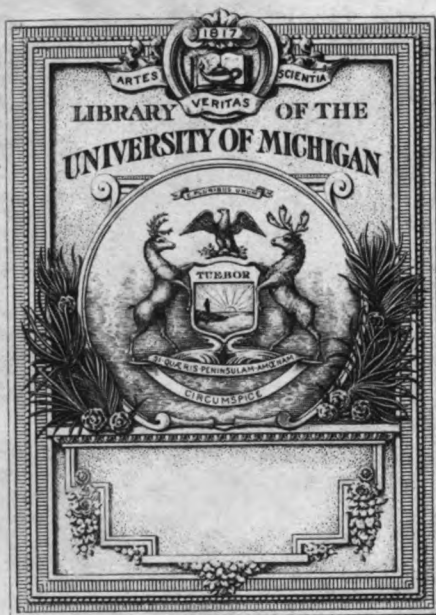
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Catholic educational review

Catholic University
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EDUCATION OF THE LAITY IN THE MIDDLE AGES

THE TENTH AND ELEVENTH CENTURIES

After reviewing the educational revival under Charlemagne and his successors, and witnessing the organization of scholastic forces that resulted, it is refreshing to note with the historian Laurie that, "after all, the early half of the ninth century perhaps did more for education, as that word was then understood, in proportion to the means and opportunities available, than any period since."⁷⁴ It can clearly be seen that during the century new thought was taken for the better education of the clergy and the laity, and the achievements of the time were an inspiration and incentive to those who, in the centuries which followed, led in the councils of Church and State. Despite the vicissitudes through which educational institutions then passed, the dark days of invasion, war, and spoliation of the tenth and eleventh centuries, the lamp of science was kept burning by churchmen and leading laymen whose services to learning were not less than heroic. Each century saw its zealots striving for the preservation of ecclesiastical life in the monasteries and the canonicates, eager for the restoration and perfection of the schools, and endeavoring to provide for the

⁷⁴ Laurie, S. S. *Rise and Early Constitution of Universities*, 77, New York, 1898.

moral and spiritual enlightenment of the people. Through the unselfish efforts of these leaders of society, whether the Pope, the emperor, a bishop or a prince, the modern world can see the educational ideal of the age, and obtain a fair view of the actual conditions which existed.

Of King Alfred's revival in England, to which reference has already been made, and of its influence in this period, much more indeed can be said. He strove to improve the monasteries of his kingdom and to educate the people generally. In the preface to his translation of Pope Gregory's *Pastoral Care*, one of the earliest works of English literature, he says:

"Therefore, I think it is better, if you think so too, that we also should translate some of the books, which are most useful for all men to know, into the language which we can all understand, and should do as we very easily can with God's help if we have peace, that all the youth of our English freemen, who are rich enough to devote themselves to it, should be set to learning, as long as they are not fit for any other occupation, until they are well able to read English writing; and further let those afterwards learn Latin who will continue in learning, and go to a higher rank. When I remembered how the knowledge of Latin had formerly decayed among the English, and yet many could read English writing, I began, among other various and manifold troubles of this kingdom, to translate into English the book which is called in Latin *Pastoralis*, and in English *The Herd's Book*, sometimes word for word and sometimes meaning for meaning, as I had learned it from Plegmund my archbishop, and Asser my bishop, and Grimbold my mass-priest, and John my mass-priest. And when I had learned it to the best of my ability, and as I could most clearly interpret it, I translated it into English; and I will send a copy to every bishopric in my kingdom; with a clasp on each worth fifty mancuses. And I forbid in God's name anyone to take the clasp from the book or the book from the minster." ⁷⁵

⁷⁵ Leach, A. F. *Educational Charters and Documents*. Cambridge, 1911.

Alfred's children were educated in the court or palace school with the exception of Ethelwald, his youngest son, who, according to the historian Asser, "by divine counsel and the admirable foresight of the King, was entrusted to the school of literary training (Grammar School), with the children of almost all of the nobility of the country, and many also who were not noble, under the diligent care of masters. In that school, books in both languages, Latin and Saxon, were diligently read. They also had leisure for writing, so that before they had strength for manly arts, namely hunting and such pursuits as befit gentlemen, they were seen to be studious and clever in the liberal arts..."⁷⁶

One of Alfred's foundations was "the school which he had with great zeal collected from many noble boys, and also boys who were not noble, of his own nation."⁷⁷

The effect of Alfred's interest in learning on the courtiers and nobles of his realm was excellent. We are told that they, following the royal example, turned to books and cultivated the art of reading. "So that in a marvellous manner nearly all of the earls, the bailiffs and thanes who had been illiterate from infancy, studied the art of grammar, choosing rather to acquire an unaccustomed learning than to resign their office and power. But if any of them could not get on in his study of literature through age or the stupidity of an unused intellect, he ordered his son if he had one, or other near relation, or if there was no one else his freeman or slave, whom he had long before advanced to reading, to read aloud Saxon books

⁷⁶ "Ethelwald, omnibus junior, ludis literariae disciplinae, divino consilio et admirabili regis providentia, cum omnibus pene totius regionis nobilibus infantibus et etiam multis ignobilibus, sub diligenti magistrorum cura traditus est. In qua scola utriusque linguae libri, Latinae scilicet et Saxonicae, assidue legebantur, scriptioni quoque vacabant, ita, ut antequam aptas humanis artibus vires haberent, venatoriae scilicet et ceteris artibus, quae nobilibus conveniunt, in liberalibus artibus studiosi et ingeniosi viderentur. . . ." Asserius, *De Rebus Gestis Aelfredi*, 75. Edited by W. H. Stevenson, Oxford, 1904.

⁷⁷ " . . . scholae, quam ex multis suae propriae gentis nobilibus et etiam pueris ignobilibus studiosissime congregavit." *Ibid.* 102.

to him, day and night, whenever he had leave. And they would lament in the recesses of their minds, that in their youth they had not devoted themselves to such studies. They counted the youth of this time happy in being able to learn the liberal arts, and themselves unhappy in that they had not learnt these things in their youth, and that in their old age, though they vehemently wanted to, they could not learn."⁷⁸

These accounts of the revival we have received from the *Life of King Alfred* by Asser, who is supposed to be his contemporary. The history is, however, believed by some to be largely, if not entirely, the work of a much later writer. Leach, for instance, believes that "While therefore we cannot consider Asser's *Life* as evidence of the state of education in the ninth century it is highly interesting as evidence of what an eleventh century writer thought possible. It shows at all events that English mothers of the eleventh century taught their children, even royal children, to read English poetry, and that it was customary for English kings and nobles to send their sons to the Grammar school with ordinary freemen to learn Latin and to fit them for judicial business, or for clerical work in the modern as well as the medieval sense."⁷⁹ Stevenson, however, in his edition of Asser's *Life*, says that the result of his careful study of the work has been to convince him that "although there may be no very definite proof that the work was written by

⁷⁸ " . . . Ita ut mirum in modum illiterati ab infantia comites pene omnes, praepositi ac ministri literariae arti studerent, malentes insuetam disciplinam quam laboriose discere, quam potestatum ministeria dimittere. Sed si aliquis liberalibus studiis aut pro senio vel etiam pro nimia inusitata ingenii tarditate proficere non valeret, suum, si haberet, filium, aut etiam aliquem propinquum suum, vel etiam, si aliter non habeat, suum proprium hominem, liberum vel servum, quem ad lectionem longe ante promoverat, libros ante se die nocteque, quandocunque unquam ullam haberet licentiam, Saxanicos imperabat recitare. Et suspirantes nimium intima mente dolebant eo quod in juventute sua talibus studiis non studuerant, felices arbitantes hujus temporis juvenes, qui liberalibus artibus feliciter erudire poterant, se vero infelices existimantes, qui nec hoc in juventute didicerant, nec etiam in senectute, quamvis inhiante desiderarent, poterant discere." *Ibid.* 106.

⁷⁹ *Educational Charters*, xvi.

Bishop Asser in the lifetime of King Alfred, there is no anachronism or other proof that it is a spurious compilation of a later date. The serious charges brought against its authenticity break down altogether under examination, while there remain several features that point with varying strength to the conclusion that it is, despite its difficulties and corruptions, really a work of the time it purports to be. This result is confirmed by the important corroboration of some of its statements by contemporary Frankish chroniclers. Thus the profession of belief in its authenticity by such eminent historians as Kemble, Pauli, Stubbs, and Freeman agree with my own conclusion."⁸⁰

Charles Plummer in his *Life and Times of Alfred the Great*, believes that the "work which bears Asser's name cannot be later than 974, and the attempt to treat it as a forgery of the eleventh or twelfth century must be regarded as having broken down. I may add that I started with a strong prejudice against the authenticity of Asser, so that my conclusions have at any rate been impartially arrived at."⁸¹

Two other works assigned to the end of the tenth and the beginning of the eleventh century, namely, the "Colloquy" and the "Grammar" of the Abbot Aelfric, throw interesting light on the educational condition of the time in which they were written. In the "Colloquy," a school-boy is asked by his master, "What work have you?" He answers: "I am a professed monk and I sing seven times a day with the brethren and I am busy with reading and singing; and meanwhile I want to learn to speak Latin." In answer to the second question, "What do these companions of yours know?" he says: "Some are ploughmen, others shepherds, some are cowherds, some too are hunters, some are hawkers, some merchants, some shoemakers, some salters, some bakers of the place." If the

⁸⁰ Asserius, *De Rebus Gestis Aelfredi*, vii.

⁸¹ Plummer, *Life and Times of Alfred the Great*. Oxford, 1903.

work is representative of a school of that time it "shows an amazing diffusion of education among all classes, boys in all the different occupations . . . learning Latin of a secular teacher side by side with a young monk." From certain expressions in the "Grammar," believed to be the first English-Latin grammar, it has been assumed that not only boys were learning Latin but girls also, for instance, the example given to illustrate that the gerundive in *do* does not vary in gender is, "Ipsa monialis vigilat docendo puellas; ("The nun is awake teaching little girls") and "Legendo docetur vir et legendo docetur mulier," ("A man is taught by reading and a woman is taught by reading.")⁸²

Furthermore towards the end of the tenth century the ecclesiastical law of England placed injunctions on the priests in the villages to learn and to teach the manual arts, such as we have already noted in connection with St. Dunstan, explicitly commanded them to "keep schools in the villages and to teach small boys freely." The law stated also: "Priests ought always to have schools of schoolmasters in their houses, and if any of the faithful wish to give his little ones to learning they ought willingly to receive them and teach them gratuitously. You ought to think that it has been written: 'they that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity.' But they ought not to expect anything from their relations except what they wish to do of their own accord." The wording of this decree is almost identical with that of the famous capitulary of Theodulf of Orleans of the early part of the eighth century.⁸³

⁸² Leach, *Ibid.* 39ff.

⁸³ "Ut presbyteri per villas scholas habeant et gratis parvulos doceant. Presbyteri semper debent in domibus suis ludimagistrorum scholas habere, et si quis devotus parvulos suos eis ad instructionem concedere velit illos quam libentissime suscipere et benigne docere debent. Cogitare debetis quod scriptum sit quod 'qui docti sunt fulgebunt sicut splendor coeli' et quod 'qui multos ad justitiam erudiverunt et docuerunt splendebunt sicut stellae in aeternum.' Attamen non debent pro instructione eorum aliquid a consanguineis expectare nisi quod propria voluntate facere voluerint." Wilkins, *Concilia Magnae Britanniae et Hiberniae*, I, 270. Londini, 1737.

During this same period noblemen of other countries, notably of France and of Italy, were conspicuous for their interest in learning and in the welfare of the schools. There is no lack of evidence in regard to the presence of their children in the monasteries, the episcopal and the grammar schools. Many of these princes were the founders of monasteries and colleges. Guerech, count of Nantes, was an alumnus and benefactor of the monastery of St. Benedict on the Loire; Theobald, count of Anjou, founded the monastery of St. Florent de Saumur, and Borel, count of Barcelona, was a patron of learning who induced the great Gerbert to go to Spain and teach there.⁸⁴ In England too, Ilbert of Lacy founded the collegiate church of St. Clement in Pontefract Castle with which was connected the school of Kirby-Pontefract. Robert of Eu founded the collegiate church of St. Mary in the castle of Hastings. The latter "made one canon of the church ex officio master of the Grammar school and another of the song school."⁸⁵

In Italy schools were so flourishing and well attended as to excite the admiration of foreigners. The devotion of the Italians to learning was upheld to the Germans for their emulation in one particular and notable instance. A poem by Wipo, "*Carmen Legis pro laude Regis*," addressed to King Henry III, portrays a condition which is entirely complimentary to the Italy of the eleventh century. The credibility of the author and his weight as a witness to the condition of culture at that time have been ably discussed by German and Italian scholars. We accept here the views of Novati,⁸⁶ who takes the simpler interpretation of the poem and admirably demonstrates that it referred to a learned body in Italy which not only embraced the princes of the blood

⁸⁴ Maitre, *Les Ecoles Episcopales et Monastiques*, 79.

⁸⁵ Leach, *Ibid.* xxi.

⁸⁶ Novati, F. *L'Influsso del Pensiero Latino sopra la Civiltà Italiana del Medio aevo*, 68. Milano, 1899.

but the wealthier classes—the *divites*, and not alone the *principes*.

In the poem⁸⁷ the king is urged to command that the Germans provide instruction for their children in letters, and in the law, that they may discharge the duties of their state, abide by those customs and practices on which a great State must rest, and by which ancient Rome lived so honorably. These things all of the Italians cultivate from their childhood: the entire youth is commanded to attend the schools—*sudare in scholis*. Only to the Germans, the poet says, does the study of letters appear a useless and unbecoming occupation, unless for those intended for the ecclesiastical state. The king should, therefore, command that all be instructed so that wisdom may reign with him in his kingdom.

This period deserves especial attention also for the opportunities it offered for training in the special professions of law and medicine into which the laity were to enter in ever increasing numbers. Law was then taught in connection with the liberal arts in the monasteries, the episcopal schools, and in some private institutions. The downfall of legal education in the early middle ages means only of the law schools properly so

⁸⁷ "Cum Deus omnipotens tibi totum fregerit orbem,
Et juga praecepti non audet temnere quisquam,
Pacatusque silet firmato foedere mundus,
Cumque per imperium tua jussa volatile verbum,
Edocet, Augusti de claro nomine scriptum:
Tunc fac edictum per terram Teutonicorum,
Quilibet ut dives sibi natos instruat omnes
Litterulis, legemque suam persuadeat illis;
Ut, cum principibus placitandi venerit usus,
Quisque suis libris exemplum proferat illis.
Moribus his dudum vivebat Roma decenter,
His studiis tantos potuit vincere tyrannos;
Hoc servant Itali post prima crepundia cuncti,
Et sudare scolis mandatur tota juvenus:
Solis Teutonicis vacuum vel turpe videtur,
Ut doceant aliquem, nisi clericus accipiat.
Sed, rex docte, jube cunctos per regna doceri.
Ut tecum regnet sapientia partibus istis."
Migne, Pat. Lat. CXLII, 1256.

called. As Savigny says in his *History of Roman law*, "Roman Law, as a branch of ancient literature was included in the course of study, and especially taught in connection with dialectics throughout the middle ages."⁸⁸ It is mentioned in Wipo's poem; it was included in the curriculum of the School of York, in the time of Alcuin,⁸⁹ and in other cathedral schools. At times it received a curious place in the curriculum. At Toul in the middle of the eleventh century it was studied after the trivium and before the quadrivium of the seven liberal arts.⁹⁰ While we know that many clerics studied and practiced law we know too that there were in this period many laymen among the students and the teachers, like, for instance, Irnerius the great jurist of Bologna in the eleventh and the twelfth century, and Lanfranc who practiced law before he retired to the monastery of Bec. The judges and notaries so frequently spoken of in the history of Roman law were laymen and teachers of law.

Before the rise of the universities it was not unusual for the monks to rank as the most learned writers and translators of medical works, and the most skilled practitioners, and to be retained at the courts as the royal physicians. There were, nevertheless, the lay physicians like a certain Guidoaldo who appeared in the eighth century in Pistoia, famous for his science and skill and who remained a layman to his death, and there were the professors, like Constantine Africanus, of the eleventh century, who lectured publicly on medicine at Salerno before he became a monk of Monte Cassino.

⁸⁸ Savigny. *Geschichte des Römischen Rechts im Mittelalter*, I, vi. Heidelberg, 1834.

⁸⁹ *Carmen de Pont. Eccles. Ebor. Pat. Lat. CI*, 841.

⁹⁰ *Histoire littéraire de la France*, XII, 24. Cfr. Savigny, I, vi, for a foundation in Toul attributed to Pope Leo IX. "Nempe ut primum competit rudibus, decurso artium trivio, non solum claruerunt prosa et metro, verum et forenses controversias acuto et vivaci oculo mentis deprehensas expediebant, seu removebant sedulo. Denique quadrivium naturali ingenio vestigantes degustarunt, atque non minimum in ipso quoque valuerunt."

A condition for entrance upon the courses of law and medicine was attendance at the lower schools. To study law at Bologna when the great school was well organized it was required to have spent five years in the grammar school, and to begin medicine at Salerno, in the thirteenth century, three years at least were to be spent in the study of logic. It was but a natural consequence that with the rise of the great schools which developed into the universities of the twelfth and thirteenth centuries, and with a wider interest in learning, the elementary and grammar schools, those under parish or city administration, should everywhere proportionally increase.

PATRICK J. McCORMICK.

WOMAN IN THE PAST AND PRESENT*

My dear young friends:

It is not only a very great pleasure to address you to-day, but I feel it to be a very great privilege as well, since it is to be associated in your memories with one of the most interesting events in your lives. It is a favor for which I desire to thank the reverend faculty of this College and the distinguished sisters who have presided over its activities—a favor for which my bare acknowledgment is too small a payment.

If I tell you that this is the first time I have addressed a graduating class of the fair sex, it is to try to convey an idea of the happy memories which I shall cherish of to-day. It is also because I know how solicitous the fair one, approached by an ardent admirer, is to know whether she is his first love. I also know what answer is expected, and I fear that I can guess what answer is generally given. But whatever perjuries may have been committed in the past, you now know that I at least am sincere and that you are the first to hear from me the thoughts with which a graduating class of young ladies inspires the fortunate man who is the momentary object of its regard.

That I regard the higher education of woman with more than common interest, that I believe it necessary in order that she may be fitted for the highest purpose to which in this wondrous age she may be divinely called, is attested by my interest in this great institution from the beginning of its work.

There is not, there cannot be, a reader of the world's story who does not at times lay down his book to dwell

*Address to graduates of Trinity College, June, 1912, by the Honorable Joseph F. Daly, of New York City.

upon the personalities that illuminate its pages, as miniatures adorn the leaves of the medieval scribe. Woman has made history in the same measure as man—perhaps in a greater measure; inspiring man, for good or bad, leading man, helping him, restraining or blessing him. Fateful visions conjured from dread pages attest woman's power and man's weakness. What countenance is this into which the mists of fable form themselves to look upon us through the vista of ages?

“Is this the face that launched a thousand ships
And burnt the topless towers of Ilium?”

—and still lives in song and drama—

“Though Ilium's swords are turned to rust
And Helen's lips are drifting dust.”

What forms are these so majestic, obedient, “with obsequious majesty,” haughty in shaping the destinies of empire, calm in awaiting the sword thrust from the child nurtured in the bosom it pierces? These are the women of the Cæsars. And what woman is this, far distant from Rome, yet of it, pagan yet inspired by a vision, who, in an hour of doubt and terror, while the graves were preparing to give up their dead and the veil of the temple to be rent in twain, alone in high places, had courage to lift her voice regardless of the mob and send that message to the magistrate upon the bench, her lord and husband, the judge of life and death,—that message of warning, entreaty and command:

“Have thou nothing to do with that just Man”?

May the heart of that other woman have gone out to her who vainly tried to save her Son. That other woman

out there in the turbulent street, seeking in terror and anguish what she feared to find—the woman the most afflicted, the most glorious of all created beings,—

“Our tainted nature’s solitary boast,”

whose heart feels infinite pity for all mankind.

Let us, in paying tribute to the sublime excellence of womanhood, first offer our wreath of devotion to her Whom All Generations shall call Blessed, who lived upon this earth as maid, wife, mother and widow, thus sanctifying all phases of woman’s life. It is our glory that she suffered with a human heart and that the Sacred Book gives us glimpses of her as God made woman. If it were possible to imagine our glorious Faith forgetful of all other revelations but those which teach us to worship God and honor His mother, it could yet lift the world from its depravity. Do we stop to think what that honor has done for the dignity of woman? The flower of Christianity is Christian womanhood. The reverence for the spotless Virgin begot the reverence for her sex in the ages of Faith, and was the inspiration of chivalry and knighthood. Without it, a stupendous drama of a later age was not possible.

What figure is this which four centuries have increased in miraculous splendor? Amazed and awestruck, we behold her, an unlettered peasant in the field, listening with undaunted mind to the “Sightless couriers of the air;” then in the council of Kings overcoming sages and swaying princes; then with girded sword at the head of armies, leading veteran warriors and commanders, taking cities; then on the funeral pyre, her pure soul mounting with aspiring flames to the sky! It was not for nothing indeed that the Ruler of the universe reserved for woman the glory of a career which, as age succeeds age, men have declared to be without a parallel. The achievement

of Columbus has been called the greatest in the history of human endeavor; but Joan's was beyond the possibility of known human agencies. For four centuries humanity has longed for the gift of a voice to declare her praise; and it is the glory of our Church to have found that voice. Never was decree so universally acclaimed. The Maid of Orléans will be everybody's saint.

It may be said that in the ages of faith women rulers and women warriors were not uncommon. This was so whether they were defending thrones or in humbler spheres defending homes. It was a good thing for us that our historian Prescott, inspired with his study of the marvellous Isabella of Spain, undertook to explain to the people of America what manner of sovereign it was who alone listened to the plea of Columbus and furnished the means for his adventure. Other writers have followed in a panegyric not less exalted than Prescott's. Her journeys from one end of her kingdom to another were accomplished on horseback. She subdued foreign foes and purged Spain of a gross disease; for no Christian commonwealth could endure as its close companion a polygamous civilization. Her husband, one of the most active captains of the age, himself a sovereign and her equal, was content to be her lieutenant.

But not alone in those days were queens captains in war. When the gallant commander of a city laid down his life, his last words or his last missive called his wife into action. Thus it was when Maria de Pacheco was left by her husband to preserve his city of Toledo and, as the historian says, "Respect for her sex or sympathy with her misfortunes and veneration for the memory of her husband secured her the same ascendancy over the people which he possessed. The prudence and vigor with which she acted justified the confidence they placed in her." She was engaged, in the days of Charles V., in that insurrection in Castile to preserve the liberties of

the people against the Regents and she was supported by the clergy in raising troops. When, after a long siege, the fickle populace turned against her, she intrenched herself in the citadel where, says the writer, "she defended herself with amazing fortitude four months longer," and at last managed a retreat as successful as any accomplished by our own revolutionary armies.

And it was not alone in the struggle of princes that women were the equals of men. An interesting picture of Ireland in the days of its independence shows its women managing fleets and sitting in councils; nay, chosen as umpires to decide between rival claimants of property; and it is boasted by Irish writers that nowhere in the world did they hold so important a position, both in the law and in the eyes of men, as in Ireland. They were invited to take part in the great councils because of the acuteness of their minds.

But it is a fact that the intellectual equality of women was acknowledged throughout Europe. Isabella was not only a student, but the most successful diplomat of her time. The consolidation of Spain, by uniting the independent Kingdoms of Castile and Aragon, required untiring efforts on the part of Isabella to adjust difficulties. Ferdinand, one of the wisest and most sagacious princes of the period, called upon her aid when force felt obliged to give way to intellect. The literary women of Spain whom contemporaries praise, were the Marchioness of Manteagudo and Maria, daughter of the Count of Tendilla; and the Spanish maidens in the learned professions were the Queen's own tutor, Beatriz de Galinda, the lecturer on Latin classics Lucia de Medram, and the lady filling the chair of rhetoric in the University of Alcala, Francesca de Lebrija. Prescott tells us that it was not usual in other countries, as it certainly was in Spain, for learned ladies to take part in public exercises and deliver lectures from the chairs of the universities.

But it was not uncommon in other countries to find them called to the highest posts of diplomacy. The treaty of Cambrai which terminated the contention in which Francis I., Charles V. and the Holy See were engaged, was negotiated by two women—Margaret of Austria, the Emperor's aunt, and Louisa, mother of the French King. They were appointed by the warring sovereigns, took up their lodging in adjoining houses, held daily conferences, and, as Robertson says, "as both were profoundly skilled in business, thoroughly acquainted with the secrets of their respective Courts and (but here we must pause in astonishment for a moment when we think of masculine diplomats) possessed with perfect confidence in each other, they soon made great progress;" and the ambassadors waited in "suspense to know their fate, the determination of which was in the hands of these illustrious negotiators."

Of course the education and training which fitted these intellectual women for their tasks must have been as advanced as that which the twentieth Century offers the women of to-day. But of whatever extent, all history goes to show that the calling of women to take part with men in high pursuits is no modern fad. I will not venture even to say that you may not have such important duties to perform or that your duties must be different. The world does not change; human interests take on new shapes and wear new dresses, but they are forever the self-same. Woman must help man. She must be fit to help him. Her high standards, her morality are indispensable to him. What incalculable advantage then is it for the duties of the age, to start right; to have breathed the atmosphere of halls like these where religion is guard and guide, before going into a world full of energy, ambition, struggle, but alas not permeated by religion; a world in whose every-day life, the busy day of commonplace duties, the ceaseless round of common experience,

faith seems as far away as the "twilight saints" of the dim cathedral aisles seem to be from the busy haunts of men. The keynote of the age is materialism—not only among the humbler disciples of Socialism, but among what is called the better class, the supporters of churches—not churches to which the worshipper belongs, but the churches which belong to him. Even natural religion and the analogies of the material universe, like revelation, are ignored, and the open book of the universe furnishes no guide for the new thought.

Two friends, one a Catholic and the other a respectable member of an orthodox protestant denomination, were walking along the most crowded street of the most populous city in America one sunny afternoon in spring when the roar and rattle of wagons, cars and carriages, and the rush of shoppers were at their height. The dust rising in clouds and almost obscuring the brilliant sunshine, did not prevent our last named friend from seeing a little band of holiday-clad German citizens passing eastward. "What are they celebrating to-day?" he asked. "I rather think they are keeping Whitsuntide." "Indeed? What's that?" "Why, the commemoration of the descent of the Holy Ghost upon the Apostles."

It is not easy to describe the furtive look of simple wonder, of incredulity, that greeted this explanation; there was, too, in the glance at his companion, something of alarm, as if conveying a doubt of the speaker's sanity. Such words of course you expect if you open the Sacred Book, or if you sat under a pulpit on a Sunday, but in that crowded thoroughfare with all the grossness of the material world pressing upon you, they were distinctly out of place, irrational even, and certainly as foreign and distant as that darkened upper chamber in Jerusalem. That look seemed to say there is a time and place for everything, but for these thoughts not now, not here. What had the soul to do with the world of matter?

It was of course nothing that in a few hours the bustling would cease, the clamor die, the streets become a desert, and the pall of night would cover the scene; that down upon the silence the luminous eyes of the universe would gaze with looks of mystery as when the globe was formless; that Arcturus rising in the east would see westward vanishing Sirius with his splendid companions and that a hundred million suns would proclaim the glory of the Creator.

A century and a half ago the number of planets known to belong to our system had been unchanged for ages, and the remotest was Saturn. It was reserved for the astronomer Herschel to add another and a more distant sphere. On a night in March, 1781, while exploring with his glass the constellation of the Twins, he observed a new star of which he could perceive the form and body—not as a point of light, only, but as a disc. After a few nights of close observation, he detected a change of position and this led him to surmise that it might be a comet; but his calculations as to its orbit and its distance from the sun established the startling fact that a new member had been added to our system, doubling its radius into space. Herschel gave it the name Uranus, to which the scientific world, in compliment to the discoverer, added his own. The stranger proved to be eighty times larger than the earth, with satellites revolving in orbits perpendicular to its own, and with a retrograde movement apparently different from that of the satellites of other planets.

The motions of this new member of our system became at once the principal attraction of astronomers: How, on the principles of the laws which govern heavenly bodies, it acted upon others and was reacted upon in turn, so as to account for those perturbations observable in their course. Uranus was seen to be subject to all such influences, but there was one which utterly defied explana-

tion upon any known theory and which was vainly ascribed to the attraction of any known body. Scientists questioned one another, compared their notes—all had seen, none could explain until the French astronomer Leverrier, announced on the faith of science, that these perturbations of the new planet were due to another, a more distant and unseen power. He directed where the telescope should be pointed on the night of September 3rd, 1846, and another great planet, the ultimate member of our system, and its remote outguard were disclosed. Leverrier gave it the name of Neptune, to which his brother astronomers added his own.

Now the soul of man from the remotest ages has suffered perturbation from some unseen force, and materialists tell us that it signifies nothing! If you speak of the law of gravity which keeps a world in place, you are told that is a property of matter. If you speak of this sensitiveness of the human intelligence, you are told it is only a property of mind; and that, although vast worlds are subject to a force which binds them to a system and even whirls that system through space in orbits centred upon some undiscoverable power, the property of mind is not implanted to keep human intelligence in harmony with a central intelligence which checks its impulses, stays its action and brings the little world of man into harmony with the spirit of his Creator.

It is peculiar too to-day that it is becoming, if it has not already become, old fashioned to preach the Gospel from so-called Christian pulpits. Cordial assent is given by prosperous congregations to preachers who ignore creeds and declare only for "the gospel of humanity." That is a sounding phrase; but is it anything but mere sound when it is dissociated from the Gospel of the Redeemer?

Mark the change in the age. Fifty years ago the atheist was mentioned with bated breath; to-day he boldly as-

sumes the robes of religion, ascends pulpits, explains away miracles and patronizes the Evangelists.

What are we to do in the face of all this? Merely go on contentedly believing and leave it to the church to bring the world back to its senses? *We are the world.* Woman continues to sway it. Hers is a great responsibility; perhaps greater than man's.

In all that I have said you may perhaps have noticed the absence of formal advice. I believe that women can advise man. I believe that they are nearer God. In them lives longer than in men the influence of early faith. In them certainly, devotion never dies. I do not dismiss you with advice—I welcome you to the world in which you are to take a useful part. When Adam delved Eve span; but since Adam has so enlarged his field of activity his helpmate must go side by side with him.

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A TAINTED SOURCE OF MODERN TEXT-BOOKS

History today makes especial profession of searching out the whole truth, freely, fearlessly, without favor, without bias. Historians display warm indignation at anyone approaching a historical question with preconceived notions. Some within our own experience have declared that a Catholic is not a free historical agent because he accepts dogma. The question which this attitude of historians opens up is an interesting one, but too wide for discussion in a brief paper. Without doubt, the attitude of writers towards the past has vastly improved. They are becoming less prejudiced and more disinterested. They are not blindly accepting inherited ideas, but bravely facing the truth. By invitation and encouragement of the Popes the great historians of the Church have had sadly to admit that priest and people have often been unworthy of the Catholicity they professed but failed to practice. Yet, on the other hand, the renewed study of history at its sources has resulted in a vast deal of good to the Church and her followers. The Reformation prejudices and evolutionary hypotheses are not allowed to misinterpret or misstate the facts. The obvious retort to the accusation made above against Catholics was that Protestant and evolutionary theorists were not free historical agents because they accepted theory.

Unhappily, this improved condition in history has not always found its way into text-books. Compilers of text-books cannot go to sources because their works cover too much ground. They must resort to secondary authorities. One common resource for such writers is Draper's *History of the Intellectual Development of Europe*. The book is not history at all. It is a brilliant and, un-

fortunately, fascinating historical essay, but it does not deserve the name of history and though containing much truth, is utterly unreliable. It offends against the scientific objectivity of history by starting out to prove a preconceived theory. The author makes no secret of the fact. What historian today would venture to say in his preface as Draper does, that it was "the special object" of his work to demonstrate certain theories which he had already formulated? Yet Draper does this and proclaims proudly that it is the only scientific method.

Draper is as defective in his historical methods as he is wrong in historical principles. His whole work of more than six hundred pages contains not one reference, and though he quotes, he often does not tell whom he is quoting. In some cases, too, he quotes in such a way that it is evident that he has not seen the original. There is abundant intrinsic evidence to show that Draper compiled his work from secondary sources almost entirely. In all this Draper himself may not be much to blame. He knew no better and had at hand no means of arriving at the truth. What, however, shall we say of our modern school manuals which so confidently give references to Draper and quote him as though he were an authority in matters of history? The most recent instance of this use of Draper which has come to our notice is the *History of Classical Philology*, by Harry Thurston Peck, Ph.D., LL.D.¹ Professor Peck does not seem to know that history today has retired Draper from circulation. The International Encyclopedia declares that his theories are largely discredited and his facts superseded. To give a specimen of Draper's history we shall take a passage from his treatment of Pope Gregory the Great. Draper is here perhaps at his worst, but he is striking if not true, and this particular part is a favorite one with compilers. Professor Peck is the latest victim.

⁽¹⁾ *History of Classical Philology*. Harry Thurston Peck, Ph. D., LL. D.: Macmillan Co.: New York, 1911.

Draper says (*Hist. Intell. Develop. Europe*, p. 264), "Participating in the ecclesiastical hatred of human learning, and insisting on the maxim that 'ignorance is the mother of devotion,' he (Gregory) expelled from Rome all mathematical studies and burned the Palatine Library founded by Augustus Caesar. It was valuable for the many rare manuscripts it contained. He forbade the study of the classics, mutilated statues and destroyed temples. He hated the very relics of classical genius; pursued with vindictive fanaticism the writings of Livy, against whom he was especially excited. Well has it been said that he was as inveterate an enemy against learning as ever lived, that 'no lucid ray ever beamed on his superstitious soul.' He boasted that his own works were written without the rules of grammar and censured the crime of a priest who had taught that subject." Where Draper got all this he does not tell us. It is certain he never went to the original sources, and it is doubtful whether he ever read a line of Gregory's writings.

It may be certainly affirmed at the outset that Gregory was a learned man. We have the contemporary testimony of Gregory of Tours that he received the best education of his times. His family was rich and noble. He entered into public life at first and was elected to the office of praetor of Rome. Afterwards he entered a monastery, giving his money to the poor and to the erection of seven monasteries. His voluminous writings, which include over eight hundred letters, dispose of the absurd statement that they were written without regard to the rules of grammar. For more details of his life the Catholic Encyclopedia may be consulted. The article on Gregory is full and satisfactory, but it does not mention these grotesque accusations of Draper, which all except our school historians and writers of manuals have long ago discarded.

Now for Draper: Gregory "insisted on the maxim, 'ignorance is the mother of devotion.'" A diligent search of several indexes of Gregory's works fails to disclose any such maxim. On the contrary, he does say, "*Doctrina est nutrix virtutum*," "learning is the nurse of virtues." If there is any authority for Draper's alleged maxim, it will be found, undoubtedly, that the context will explain its meaning in a satisfactory sense.

"He expelled from Rome mathematical studies." This is a ludicrous blunder. The original statement is found in John of Salisbury (*Polycraticus De Nugis Curialium* II, 26), and the one who first quoted this fact against Gregory took great care not to quote the rest of the sentence from which the words were taken. *Mathematici*, whom Draper thinks to be the same as our mathematicians, were in reality astrologers and fortune-tellers. Gregory was doing what the police in our large cities are often forced to do today.

"He burnt the Palatine Library." That statement had also its origin in John of Salisbury (1115-1180) and it is not found in any of the several earlier lives of Pope Gregory (540-604). It is to be noted that John of Salisbury gives this remark as a report. He says, "*fertur*," "*ut traditur*." Again in the same context he gives another account of the burning of the same library. Finally it would seem, too, that he referred only to the burning of the books on fortune-telling. "As is handed down by our ancestors he gave to the flames the writings of the Palatine in which principally were those that pretended to reveal to men the mind of heavenly beings and the oracles of the gods." Professor Peck² quotes the fact as only traditionally reported, but he should not have mentioned it at all. Professor Peck's account of the burning of the library of Serapeion in Alexandria is equally fictitious. The temple of Serapis was destroyed

(²) p. 198.

by the order of Theodosius, by the soldiers of Theodosius, and the Church had nothing to do with it. The pagan Eunapius describes the scene and says nothing of books or libraries. All good historians now give up the story. Draper and his copiers still retain it.

"The mutilation of statues and the destruction of temples" may be passed over as not touching the question at issue and as a rhetorical flourish. It is equally groundless. Gregory even urged the preservation of the pagan temples in England. It was the custom rather to make Christian churches of pagan temples.

"He hated the very relics of classical genius, pursued with vindictive fanaticism the writings of Livy." The source of this statement is Blessed John Dominic (1356-1420) whose words are quoted by St. Antoninus (1389-1459) in his theological works. The statement first appears eight hundred years after Gregory, is not mentioned in any one of the earlier lives, is inconsistent with his character as a patriotic Roman, a Benedictine monk and a contemporary of Cassiodorus. Prof. Peck would have done well not to have repeated this unfounded statement against Gregory. Perhaps in attacking some of the excesses of the Renaissance Bl. John Dominic may have been misled into ascribing such a deed to Gregory.

"He boasted that his works were written without regard to the rules of grammar." This statement no doubt refers to the last paragraph of Gregory's letter to Leander, Bishop of Seville. The letter serves as introduction to Gregory's famous commentary on Job. Gregory says he is not seeking for the refinements of grammar. He mentions metacism, which, if the reading is correct, refers to the excessive occurrence of the letter "M." He will not avoid barbarisms, and despises the order of words and tropes. He does, indeed, say too that he despises the cases of prepositions, but the fact that he enumerates many technical terms of rhetoric, shows

he is not unacquainted with the fine art of language. Gregory's purpose is to apologize for the short-comings of style and to insist upon the preëminent importance of the matter. This is evident from the words which follow. "*Indignum vehementer existimo ut verba coelestis oraculi restringam sub regulis Donati.*" "I think it quite unbecoming that I should hamper the revelations of God by the rules of the grammarian, Donatus." These are the words of which Prof. Peck says: "The favorite saying of Gregory was, that 'the oracles of God were greater than the rules of grammar.'"⁸ The whole context and the acquaintance of Gregory with grammar shown by the technical terms and by the name of Donatus all go to prove that what the Pope deprecated was seeking for style where the substance was everything. Prof. Peck himself does not use and would consider bad taste to use in his manual of history the charm which characterizes his purely literary work. Gregory's express words show that it was a question of elegance and not of correctness, for in the same passage he says that his commentary being the child of the text should bear a resemblance to its mother. The Latin translation, as he admits, was not a model of elegance, and so his remarks ought not be of polished elegance. Too much space has been given to the discussion of this point. If Gregory disregards grammar it should be very easy for Prof. Peck to give evidence of it. He would not criticise the style of the obscurest writer in Latin, Greek or any other language without personal investigation or reputable and verified authorities. Any tactics seem fair against the Popes.

"He censured the crime of a priest who had taught the subject." This statement refers to a letter written, not to a priest, but to a bishop in Gaul, Desiderius by name.

(⁸) p 198.

The letter does seem at first sight to justify some of the opinions of Draper. But a number of considerations prove it impossible to take the words as they read. Gregory himself, in his commentary on the Book of Kings, praises the study of grammar as a necessary and valuable aid to learning the Scriptures. Many priests of the time and even bishops taught schools and had schools connected with their cathedrals. The Benedictine monks, of whom Gregory was one, shared largely in education. It would seem then that the mere teaching of grammar could not possibly call for the strong condemnation found in this letter of the supposed fault of Desiderius. Gregory says he cannot speak of it "without shame," that he groaned and was sad when he heard of it because "the same lips should not join the praises of Christ with the praises of Jupiter," that it was "grievous and sinful for a bishop to sing what did not become a layman." The true interpretation of this letter, therefore, is the one stated in the Gloss on the Canon Law, according to which the bishop's fault was giving public lectures in the Church on profane poets, instead of explaining the Gospel. A note on the subject may be found in Drane's *Christian Schools and Scholars*. (p. 57, second edition.)

Most of this information in answer to Draper's absurd statements can be found in the Venice edition of Gregory's works published in 1776, vol. XVI, which contains a vindication of Gregory against the attacks of a certain Casimir Oudin, a French Premonstratensian, who apostatized from the Church, and was pensioned by the Protestants. Oudin died in 1717 and his work appeared in 1722. Draper must have met with Oudin's book or with some writer who made use of it. At any rate, there it is in Draper and from him it is copied by our school historians. The latest victim is Professor Peck, whose book has just appeared.

FRANCIS P. DONNELLY, S. J.

TACT IN THE TEACHER

It has been said of Ruskin that his grasp of principle was so firm and constant, his feelings so keen, and his speech so impetuous, that he often seemed to the world a harsh censor, when he wished to be a helpful mentor. Despite this charge he was one of the great motive forces of his day, and his power still obtains. This is possible; for he was dealing with mature men and women who could look beyond the severe expression, the stinging rebuke, the bitter sarcasm and see his good intentions, appreciate his worthy motives and accept the lessons he taught them. Still, who will say that his power would not have been greater and his influence stronger if he had presented them in a milder and more agreeable form?

To-day many feel called upon to make the world better by their efforts, but their success is not in keeping with their anticipations. They, too, are men and women of strong principles, deep convictions, unabated energy, heroic self-denial and untarnished lives; the message they have for men and the children of men is TRUTH. It should prevail, the harvest should be more fruitful; with so much effort, energy and good will the world ought to be a Garden of Eden. What is wrong? The truth must be taught, and in teaching it there should be no compromise. This we do not deny, but there are various ways—all of them need not be discussed here—of presenting the truth. The content of their message seems to absorb the entire attention of these critics. They forget that the manner of presentation has much to do with the acceptance or rejection of what they would impress on men's minds and incorporate in to their lives. This is seen in the influence Saint Ambrose had over Saint Augustine in the beginning of the latter's conversion.

In no place is this type more true and its neglect more

deplorable than in the schoolroom. Men and women could accept much from Ruskin because they saw his good motives; children cannot do this; it is beyond their ability to separate the beauty and utility of the truth taught them from the manner of its presentation and from the personality of the preceptor.

It is sometimes said that when children grow older they will see that the teacher was right, and all will be well. What good will the retrospect bring if the one who makes it has become an outcast of society, whose mental and moral development has been stunted by the injudicious act of some well-meaning but short-sighted teacher? Looking backward through the corridors of time, will blessings or curses rise to the lips of this injured wreck of humanity when he recalls the harshness of tone or manner that caused him to dislike school and withdraw from it in disgust or self-defence? How many a maimed and ruined life can be traced to an hour when an angry pupil stood before an angrier teacher. The details need not be painted. The pupil was the weaker and had to go. After that the desired peace reigned in the schoolroom but what about the tragedy of that young soul for whom Christ died? The associated memories of his last days at school are not such as would urge him on to higher education, to a nobler, better life. Does he love religion and the higher things of life when, a few years later, he sees by comparison with his more fortunate school fellows what his life is, and what it might have been? His youth is sorrowful and defiant; his old age, cynical and may be criminal.

“He looks before and after
And sighs for what is not.”

Where does at least some of this responsibility lie?
The result would have been different if the teacher had

used a little tact in dealing with the child in his unruly moments.

What is this wonderful charm that might have prevented this catastrophe? According to the Standard Dictionary, tact is a quick or intuitive appreciation of what is fit, proper or right; fine or ready mental discernment shown in saying or doing the proper thing, or especially in avoiding what would offend or disturb; skill or faculty in dealing with men or emergencies; adroitness, cleverness; address. It is all this and much more that is indefinable. It is sought in vain in the unsympathetic, the hard-hearted; its foundation is naturally deep in the kind heart, in one who is willing to look at things from his neighbor's viewpoint as well as his own. It is cultivated for its sterling value by "the children of this world." Strange to say, its worth is not always appreciated by the "children of light."

If Ruskin was not always tactful, it was not because he did not believe it to be a power worth cultivating. He says, "Men are forever vulgar, precisely in proportion as they are incapable of sympathy, of quick understanding of all that, in deep insistence on the common, but most accurate term, may be called the 'tact' or 'touch-faculty' of the body and soul, that tact which the Mimosa has in trees, which the pure woman has above all creatures; fineness and fullness of sensation beyond reason; —the guide and sanctifier of reason itself. Sensitive sympathy with whatsoever is pure, just, and noble gives the talismanic sesame which opens the door to the treasures of living truth."

Much of the discord of life is harmony not understood. The teacher's intentions toward the child are the best. Nearly all children are good at heart, and are susceptible to kindness. Still how often the teacher thinks the child rebellious, unruly and disrespectful when in reality it is suffering from some physical or mental pain which the

teacher would gladly relieve if the child would only reveal the true state of affairs. On the other hand, how often the boy looks upon the teacher as his natural enemy and excuses all his unworthy conduct by saying, "The teacher has a pick on me." A little whole-souled tact on the teacher's part could harmonize these jarring chords. The understanding between the teacher and pupil is sometimes about as clear as the case in the following incident: A deaf but pious English lady, armed with an ear-trumpet went to hear a sermon in a little Scotch village where the above-mentioned article was an unknown quantity. The elders viewed the lady and the trumpet with some apprehension. After a short consultation one of these well-meaning gentlemen approached the lady of good intentions and in a warning tone whispered: "One toot, and ye're oot."

A child has done something wrong. The cause may be ignorance or something less excusable, he may even have done it with a good intention; for to his undeveloped mind it may seem right and good. It is the teacher's duty to show him the error of his ways. This should be done, but why do it in such a way that it arouses all the antagonism of his fiery young spirit, crushes his aspirations, his ambitions? Make him your enemy by your cutting remarks, and your power to benefit him by your learning, advice or sanctity is at an end. You have placed a stumbling block in your own path; you have killed by your awkwardness and cruelty what you should have strengthened and cultivated. This is especially unpardonable if the child is not richly endowed by nature, or is sensitive and easily discouraged. Which act will the Recording Angel enter in the Book of Life with a heavier sigh? the wrong done by the thoughtless child or that wrong inflicted on the same child by one whose judgment is supposed to be matured, and whose duty is to lead, not crush?



Teachers make so many sacrifices in doing the work of their vocation. Their very life goes into their work, their self-denials are many, their efforts are untold, and still some of them defeat their own purposes and render nil their life's work by want of ability to meet men and emergencies tactfully. Their churlishness raises an insurpassable barrier between themselves and those whose lives should be sanctified by contact with them. In their awkwardness they break the bruised reed, extinguish the smoking flax, and envenom the sting they would draw out.

It was not thus that the Divine Master taught on the hillsides and lakes of Judea. His insight into men's minds enabled Him to adjust Himself to their needs and capacities. He never made them feel the lowness of their rank or position. He made the poor fisherman feel that his nets were of some value, and the husbandman to take a new interest in his fields. Like a gleam of golden sunshine He went over hill and dale, paused at lake and well to do good, and those He met went on their way with the glad light of a newer and better life shining in their eyes. When Peter boldly said, "Behold we have left all things to follow Thee," our Lord did not tell him that his old fish nets were of little value. There is no evidence that this little delusion injured Peter.

The teacher whose aim is to carry on the work commenced by Christ should cultivate in herself this quality which will enable her to say and do the right thing at the right time and in the right manner, and thus procure the coöperation of the pupils and their parents instead of their aversion and contempt. How many only fret the instrument that in more skillful hands would give forth harmonious tones that would delight the court of Heaven and cheer, bless and inspire the children of men.

It is true that Christ, the divine Master, had an insight into human nature that no mortal can hope to attain, but

that is no reason why a teacher should not try to imitate this great model in his dealings with men. Did not Christ say, "Learn of Me?" It must then be possible to acquire some of His meekness, patience, forbearance and forgiveness.

Authority must not be minimized; on the contrary, it should be revered as a God-given gift to man. But should this treasure be placed in the hands of one who does not know its function or value? Does the fact that one is vested with authority free him from all responsibility of acting injudiciously? Does it give him the right to be an old time czar? Does it give him the right to send to mental or moral Siberia all those who resent his misuse of what Heaven decreed should be a blessing to man and his safeguard?

One having authority, especially in a schoolroom, should consider seriously how to use it to the best advantage in carrying on the sacred work intrusted to her care. See how the skilled general plans and maneuvers to secure the most advantageous position, to gain the most with the least loss. See how the statesman studies the interests of his country. Do all teachers do likewise? Do they put into their work the earnestness and the tact of the general and the statesman? Look at the tact of the merchant who, to increase his wealth, guards every word and look lest he give offence and thereby loose a customer. Look even at the peddler in the streets who would sell you his wares. Is it not as true to-day as of old that the children of this world are wiser in their generation than the children of light?

The principal of a large school was asked how he liked Miss N. He sighed and said, "She is well qualified but we cannot keep her here. She is one of the best teachers we have but her resignation has been demanded. It takes all my time to pacify irate parents who call for redress of grievances. Within the past ten days she insulted a

poor little girl whose mother is ill by saying that the child's mother could not amount to much or she would keep her children clean and neat. The next day a boy went home hurt and angry because of some slighting remark passed on his father. No day passes but some one's religion, nationality or home, gets a blow. She could do much good but instead of that she is the evil genius of the school."

With tact, even people of low degree can teach the kings of the land; without it, what havoc is wrought. "Mrs. Murphy, your son, Tom, is the worst boy in school; he is lazy, inattentive, careless, disorderly, and rebellious." Such remarks are sometimes heard when a teacher and parent meet. The teacher does not seem to realize that she is pronouncing the sentence of her own condemnation, confessing her own weakness. The poor mother's heart sinks. She knows, too, that in her own home there is a difference of opinion about the advisability of sending Tom to the school he is now attending; her loyalty, which till now was beyond suspicion, takes a downward drop, while her pride and self-defense tell her that Tom might do better elsewhere. The teacher has relieved her mind of a grudge against the child for some boyish offence, but has she done any good? Is there not a more tactful way of meeting parents?

"Man must be taught as though you taught him not,
And things proposed as things forgot."

In perusing *Hamlet* one cannot but admire the tact exercised by the wicked King Claudius in dealing with his associates. See his skill in speaking to the Queen about her son. He does not tell her that her son is the worst character in Denmark. He guards his words most carefully lest he should wound her by speaking unkindly of one she loves:

"O Gertrude, come away!
The sun no sooner shall the mountains touch,
But we will ship him hence; and this vile deed
We must with all our majesty and skill
Both countenance and excuse.

"Come Gertrude, we'll call up our wisest friends;
And let them know, both what we mean to do
And what's untimely done. So haply slander
———may miss our name
And hit the woundless air."

Nor does he show the impatience he must feel toward that cringing servitor, Polonius, who is useful to him in his malicious designs.

King Claudius was a wicked man; his life, his purposes, his plans—all were evil, but his tact carried him through where many another well-meaning person with high ideals and good intentions would fail because of his inability to withstand the temptation to tell the offender the whole truth about the matter in question in plain language. Again, look at King Claudius as he plays on the feelings of Leartes. Note his skill in quelling the fiery passion of revenge that burned in the young man's breast:

"Leartes, was your father dear to you?
What would you undertake
To show yourself your father's son in deed
More than in words.

Let's further think of this;
Weigh what convenience both
Of time and means
May fit us to our shape.

"Let's follow, Gertrude:
How much I had to do to calm his rage!
Now fear I this will give it start again
Therefore let's follow."

Why all this tact? Was it not that he might gain his end—an evil end? What end has the Christian teacher in view? What means are used to attain it? When will people realize the full meaning of the word Christian? Another Christ. What did Christ do with the wayward, the erring, with those whose souls were steeped in sin? Did He complacently see them draw the dark curtain of despair around them and let them sink into the yawning abyss, or cast them out without an effort to save them? History tells the story. Having made such heroic efforts to save the wilful sinner, what would He do in our school-rooms to-day?

When the light breaks on the distant hills that border on the shores of Eternity, and Christ, the divine Master, comes to inspect the schools of life and to hold the last examination on which eternal happiness depends, will all who bear the name Christian and who should have been other Christs to His little ones be able to say, "I have finished the work Thou hast given me; it has been done according to Thy plan, and the model Thou hast been to the world?"

SISTER M. GENEROSE.

Alverno, Wis.

THE CHRISTIAN IDEAL IN EDUCATION*

The excellence of any type of plant or animal, from one point of view, will be measured by the perfection of its adjustment to its environment. Whatever forces may have been at work through the slowly lapsing centuries gradually changing the types, the end is always the perfecting of the adjustment of individuals and of species to the environments in which they must live. Herbert Spencer, giving new form to a thought expressed by Aristotle, defines life as the constant adjustment of internal to external relations. But however characteristic of living beings the process of adjustment may be, it does not express the sum-total of life and it falls short of the most important factor in the advance of life to higher levels.

Even in the lowliest forms, the excellence of life will be seen to depend chiefly on the nature of the environment to which adjustment is sought. Where the process of adjustment leads away from strife and competition and seeks an uncontested inorganic environment, the final result is a form of life so debased and impoverished as to be scarcely discernible from the non-living. The anaerobic bacteria furnish an illustration in point. These creatures have learned to live without the usual food supply, without light, without almost everything necessary to support life in other forms. They may be found several feet beneath the surface of the soil subsisting on elements rejected by the forms of life that are more fortunately situated. They have learned to do without the necessities of life, but in doing so they have descended to the lowest levels of life.

On the other hand, where the process of adjustment is towards the best that sentient life affords, prepara-

*Baccalaureate Sermon, Trinity College, June, 1912.

tion is made for strife and competition. Each modification that becomes established is in the direction of keener senses, stronger muscles, and fuller life. Here the prizes are always to the strong, and, were there no higher goal of human endeavor, man would be compelled to maintain himself in the ape and tiger struggle for existence through his development of tooth and claw and muscle. To those who deny to man a soul or a nature in any essential feature different from that possessed by the brute, the process of education should consist in developing in the pupil the power to wrest the prizes of life from brutes and from the less favored of his brethren. The place of highest importance would be assigned to eating and drinking, to mental gymnastics and to athletics.

But man was framed by the Creator for other ends; he was destined to live on a higher plane, and his adjustment must be not alone to the things of sense, that change from hour to hour, but to the unchanging truth which declares to man the laws which govern nature in all its processes. *Natura obediendo vincitur* gives the direction of the process of adjustment by which man has gained his present dominion over the physical world in which he lives. Clearly, it is in the superiority of the environment and not in the perfection of adjustment that we must find man's title to an excellence above that of the brute creation.

High as is the plane of intellectual life, however, it still remains beneath man's destiny, for man was created in the image and likeness of God and his highest adjustment must be to the truths and to the great laws of the realm of spirit. *Seek ye therefore first the kingdom of God and His justice and all these things will be added unto you.*

Man must adjust himself to the world of sense, for he is a sentient being and while he dwells in the flesh he must obey the laws which the Creator has set to govern the things of sense. But, though a sentient being, man

is something more. His actions are not to be governed wholly by instincts and sensory motor reflexes. He is dowered with an intellect by which he may lift himself above the realm of sense and adjust himself to truths in which he finds freedom from the concrete and a high dominion over his physical environment. He attains his true destiny only by rising through faith into a still higher realm and adjusting himself to the truths and the laws of the spiritual world revealed to him by the Saviour of men. As it is said in the eighth chapter of the Holy Gospel according to St. John: *Jesus said to those Jews who believed in him: if you continue in my word, you shall be my disciples indeed. And you shall know the truth, and the truth shall make you free.*

Whether considered from the point of view of the race or of the individual, the ascent of man from the sentient to the spiritual world finds its simplest and clearest expression in the Gospel narrative of the three-fold temptation of Christ.

After Jesus had fasted forty days he was hungry, and the devil said to him, If thou be the Son of God, command that these stones be made bread. And Jesus answered, It is written not by bread alone doth man live, but by every word that proceedeth from the mouth of God.

The devil then took him up into a very high mountain and showed him all the kingdoms of the world and the glory thereof, and said to him, All these things will I give thee if falling down thou wilt adore me. But Jesus said to him, Begone Satan, for it is written the Lord thy God shalt thou adore and him only shalt thou serve.

Then the devil took him up into the Holy City and set him upon the pinnacle of the temple, and said to him, If thou be the Son of God, cast thyself down, for it is written that he hath given his angels charge over thee and in their hands they shall bear thee up lest perhaps thou dash thy foot against a stone. Jesus said to him, It is written again thou shalt not tempt the Lord thy God.

In the first of these temptations it is pointed out that man is something more than a sentient creature. The necessity of food for him is not denied, but he is commanded to look higher for the goal of his ambition. His business is to adjust himself to every word that proceedeth from the mouth of God.

In the second temptation we learn that the end of man is not to be found in the glory of this world, in the amassing of wealth, nor in any dominion over physical nature which he may attain. But as in the case of the demands of the physical appetites, the value of intellectual achievement is not denied, nor is the conquest of the minds and hearts of our fellows despised, but the Saviour declares that these things must not be made the goal of man's ambition, they are but means to an end and that end man may not attain until he reaches the throne of God.

From the third temptation we learn that even after man has reached the spiritual world and has learned of God's love for him and of his inheritance among the chosen ones, he must not tempt God by refusing obedience to the laws which God has established to govern the physical world and the world of struggling humanity.

The value of education, as indeed the value of life itself, must be judged in the first instance by the ideal which it strives to reach. In a school whose highest aim is animal perfection, physical health, and the development of powers and faculties for success in the biological struggle for existence, the highest results attainable are the production of splendid animals. In such schools the practical is held up as the highest goal of human ambition. The realm of mind is here subjected to the realm of matter. The intellect is made a means for the attainment of the sentient. Truth itself loses its value and is esteemed only for the practical ends which it may be made to serve. Such schools, it is needless to say, could not exist were they not in harmony with the ideals of adult life.

Ours seems to be a practical age. The assertion is made with ever-increasing frequency that we are a practical people and, for the most part, we seem to be proud of the title. We glory in our ability to do things that were beyond the reach of our fathers. Day by day we bend our energies more and more completely to the conquest of nature. Our commercial enterprises grow in magnitude; our wealth is heaped up in incalculable fortunes; we have made the earth yield up her hidden treasures; we have conquered the air and made the lightning our servant. We are gaining control over the diseases to which the flesh is heir. We have lengthened human life by a large span, and with it all we have come to have a genuine contempt for those who do not share our ideals, take part in our strife, and reach forward to the goals of our ambition. Even among our men of highest scientific culture there may be discerned a lessening of the value of truth for its own sake, and we are told that not the truth but its function is important. The practical results, not the scientific principles, are henceforth to be the objects of man's striving and the environment to which he must learn to adjust himself. And, with a reckless disregard for the lessons of the past, there is a growing demand that our social institutions be shaped to these same practical ends. The cultural ideal must give way to the practical in the schools supported by the community.

The logic of the situation is clear. It is the business of the school to adjust the child to the environment which he must enter upon leaving school. And, if it be granted that the highest aim of life is practical, i. e., that it is to conquer nature and amass wealth, clearly, the educational process should be shaped accordingly. In this view of life there is little room for a liberal education and the thought is gaining ground in some quarters that college training unfits one for the practical affairs of life. We point with pride to the number of self-made men

who lead in enterprises of moment. The manual training high schools in which the hand was so trained as to enrich the mind with appropriate apperception masses is giving place in our day to industrial schools, where the aim is industrial efficiency, not culture. And we are now seriously considering whether we may allow childhood to escape from the practical. Let the infant play, but when the child reaches the age of twelve he should be put through a practical training that will enable him in the shortest possible time to make money!

It must not be supposed, however, that this exaltation of the practical is a new thing in the world. It may be found among all primitive peoples and it was a potent factor in the decay of ancient civilizations. Even the Chosen People did not escape its influence.

Against this view of life Christ declared a ceaseless war which his apostles and their successors were to continue to the end of time. But in the days of Christ, as in our own day, it was hard for men to comprehend a doctrine which gave to the ideal a preeminence over the practical. It was difficult for the Children of Israel in those Gospel days, as it is difficult for us in America in the beginning of the twentieth century, to rise above the things of sense and adhere with unwavering faith to the high truths and precepts of the kingdom of God. It was, therefore, to be expected that we should find Christ returning again and again to this theme.

At times he seems to bend all his energies to secure the acceptance of the higher aim because of its own intrinsic worth, as when he challenges them to make their choice between God and mammon and warns them that a compromise will be unavailing, or when he states that "whosoever will save his life shall lose it, for he that shall lose his life for my sake shall save it." At other times he lays stress on the folly of making the practical our aim in life, as in the parable of the rich man who is represented as saying to himself: "Soul, thou hast much

good things laid up for many years, take thy rest; eat, drink, make good cheer." But God said to him: "Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided?"

Our Lord does not leave any room for misunderstanding his position concerning the relation of man to the practical and to the ideal. He does not undervalue the practical, but he insists that it must be subordinated at all times to man's higher destiny in the realm of the spirit. His doctrine is that those who attain the higher aim will at the same time find themselves in possession of the practical things of life; whereas those who make the practical the end of their striving will never attain to the higher things of life and will even miss that at which they aim. The things of this earth may be desired only in so far as they serve as means to an end, but the end must always be the service of truth and obedience to the will of God. There must be only one master whom we serve and adore. "No man," he declares, "can serve two masters, for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore, I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat; and the body more than the raiment? Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns, and your Heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field, how they grow. They toil not, neither do they spin, but I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field which is to-day and to-morrow is cast into the oven God doth so clothe, how much more you, oh ye

of little faith. Be not solicitous, therefore, saying what shall we eat, or what shall we drink, or wherewith shall we be clothed, for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice and all these things shall be added unto you."

Thus does the Master determine for all time the motivation of Christian education. And from this, as from a mighty well-spring, has come forth the power that regenerated the world and built up Christian civilization. Against the power of the Roman empire, with her mighty armies and her accumulated wealth, the Christian opposed meekness, forgiveness, charity and poverty. The fury of the wild beast in the arena, fire and sword and the rack, the practical means relied upon by a practical world were vanquished by the children of the kingdom who counted it an honor to hold up the ideal against all the resources of a practical world. The Christian ideal rose in triumph from the catacombs and as its influence spread through the world beauty was lifted above utility, the weak were protected against the strong, the lame, the halt and the blind were cared for. Men, forgetful of adornment in their own homes, spent their lives in building cathedrals to the living God. Beauty in all its forms claimed man's admiration and called forth his efforts. Education received a new meaning, its end was seen to be to subjugate the practical to the ideal, to adjust each generation of children to that larger and fuller life of the spirit which includes in itself all that is of value in the realm of mind and in the realm of matter. For your Heavenly Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice and all these things shall be added unto you.

Those of you who are about to leave these halls after

a sojourn of four pleasant, profitable years, take with you the obligation of defending in a practical world the claims of the ideal and of the kingdom of God. It is your privilege to prove to the world to-day, as the early Christian women did to the pagan world, that efficiency in the practical affairs of life is not incompatible with the maxims of the Gospel. Your lives should show that the greater one's loyalty to these high principles, the more certain he is to conquer for himself all that is worth possessing in the world of mind and in the world of matter. You have learned here that obedience to the precepts of the Master brings to human life the only abiding peace and happiness which man on earth can know. While learning to justly estimate the value of your physical surroundings, you have come to realize that culture and freedom are of immeasurably greater value than money or those things which a disinherited world pursues with such eagerness. The community to which you return will look to you for light and leading. You may at times find yourselves alone among the children of the world who are incapable of understanding you or of sympathizing with your aims, but you will always feel that the strength of God is with you and you will also know that wherever you are your Alma Mater and the friends whom you have made here will be with you in spirit even unto the day when we shall all meet to part no more.

THOMAS EDWARD SHIELDS.

THE GREGORIAN WORK OF SOLESMES

III

Therefore, let us drop any kind of anxiety about the future of Solesmes. On the battlefield of the Gregorian restoration, the day was theirs for melody: it will be theirs as well for rhythm. For melody, the crisis lasted twenty years: it may last as long or much longer for rhythm; but it will necessarily come to a close; and one day our successors will smile at the narrative of these past disputes.

In fact, the materials and methods of work used in Solesmes are something absolutely unique in the world, and the conditions unparalleled.

At the time when Dom Pothier published his first Gradual, the monks of Solesmes had only eight or nine complete manuscripts, with some copies made by Dom Jausions and Dom Pothier: it was not much; however, the 1883 Gradual was a masterpiece. To-day, they have hundreds and hundreds of original manuscripts, or photographs of the same when they cannot get the first copy itself; they have a large collection of plain chant books of all epochs and from all countries; they have an immense library of old and modern theoretical books.

Besides, a phalanx of monks, under Dom Mocquereau's direction, spend their days in the study of those documents and all books which may be connected with the Gregorian question. To give only a faint idea of their method would require the full length of a lecture. In the second and third number of "Church Music", the Gregorianist Baralli gave in English an extremely interesting account of the "Atelier of Solesmes": it might be usefully read by anybody who has to deal with questions of religious music.

In July 1910, on the occasion of a trip to France, the writer paid a visit to the Benedictines, not in Solesmes, alas! but in the Isle of Wight, where, since the beginning of this century, they had to take refuge against the French persecution. An interesting feature of this visit was to get acquainted with what they call their "comparative tables". Imagine, for instance, that we have to deal with the old Introit "In medio Ecclesiæ". It will have its set of large cross-lined in-folio sheets of paper: at the top of the first sheet, the monks write the music of their 1883 edition; below, there is a second musical staff waiting for the definitive version of the Introit; then, they write the version afforded by each one of the manuscripts or plain chant books of every period and country from the dawn of Gregorian records to modern times, each isolated note or neum of the melody having its own column; and when they have gathered all the elements of tradition about their Introit, they begin with the work of comparative analysis and criticism; and finally they write the good version. Now, let us mark that a similar work has been done for all the musical pieces of our liturgical repertory. To insist would be superfluous.

Likewise, it is unnecessary to depict the profound peace enjoyed by our monks in their quiet retreat, or to point out the multiplication of forces secured by the collectivity of their energies, or to recall their well known traditions of patience and tenacity that have given vogue to the common saying: "This is the work of a Benedictine".

Moreover, the Benedictine monks have to practice Gregorian chant every day for the Mass and Office: day by day they become more and more imbued with the Gregorian spirit, and really live a Gregorian life. Truly, may we hope to find those ideal securities with lay people, or with secular priests, or even with regular priests who are not bound to sing Mass and Office every day? By no means. These latter classes of Gregorianists, even if

wonderfully gifted, even if geniuses, when meddling with Gregorian matters, are like pianists studying the theory of their instrument and the music written for it, but keeping away from this quite indispensable means of exteriorization, the daily practice of the keyboard itself.

Now, "this Gregorian rhythm to be restored", Dom Mocquereau says, "where is it to be found? Evidently where it is: in the old manuscripts that offer it, jointly with the melody, its inseparable companion. It is surprising that so simple a truth does not win the adhesion of everybody, and that in the Gregorian restoration so many people manage to separate two things as intimately connected as soul and body. To take in the best manuscripts, those from Saint Gall for instance, the notes, groups, intervals, and wittingly to discard the rhythmical signs of duration, intensity, and nuances, that vivify and color those groups and notes, is to rest halfway in a serious restoration, and fall into an inconsistency as difficult to be understood as to be explained."

Perfectly true. But the momentary stopping of the rhythmical restoration is a fact, and a fact must not be denied.

Dom Mocquereau goes on: "Some years ago, only the Saint Gall manuscripts were recognized as rhythmical; and, although the representatives of this School were, during the classical period, spread everywhere in Germany, Switzerland, and even neighbouring countries, the unicity of their testimony in favour of the rhythmical tradition was a pretext to adversaries for the rejection of the same. But, at the very moment when they shaped their objection, we were enabled to answer and reduce to nothing the exception that was opposed to us. Indeed, a general and comparative study of the various classes of manuscripts allowed us to state that the so-styled rhythmical peculiarities of the Sangallian codices are reproduced almost everywhere, and especially in the man-

uscripts of the School of Metz, and that, therefore, the rhythmical tradition figured by the famous Romanian signs of the peculiar Saint Gall School happens to be exactly the rhythmical tradition of all the Churches of the Catholic world."

Perfectly true, again. But, again, there is the stopping.

In fact, the opponents, unable to face any scientific discussion with Solesmes, found it easier to provoke a disciplinary regulation. Years and years they had received from Solesmes their watchword and the total amount of their science; but now, they wanted to become independent, and shook off the yoke, and secured their cosy corner. Cosy corner? Perhaps a temporary one: for, ere long, the tide of the popular needs may flood it, and the rhythmical restoration follow its normal way. And this evolution seems to have already started.

For, 1° On April 29, 1911, the Secretary of the Congregation of Rites, after two audiences with the Holy Father, gave out two important "Declarations" which threw a light on the Decree of January 25, 1911: a) Bishops are allowed to give their 'Imprimatur' to the editions provided with rhythmical signs by private authority for the help of the 'Scholæ Cantorum', under the condition of observing the other injunctions of the Congregation of Rites about the restoration of Gregorian chant; b) nothing prevents rhythmical signs from being added to the Vatican edition by private authority, if choirmasters so desire.

2° The Superior School of Sacred Music, opened in Rome on January 1, 1911, under the immediate patronage of the Holy Father, by the Italian Association of Saint Cecilia, uses, as its text-book for the practice of Gregorian chant, the "Graduale Romanum, Vatican edition with rhythmical signs of Solesmes".

3° In his official letter of February 2, 1912, to the parish

priests and Rectors of Colleges in Rome, the Cardinal Vicar wrote, n° 19: "Every 'Schola Cantorum'..... has to secure a sufficient number of Gregorian books of the Vatican edition. For more uniformity in the rendering of Gregorian chant in the various churches of Rome, the books with addition of the rhythmical signs of Solesmes may be used."

What more may be needed for the justification of the Gregorian workers who cling to the teaching, and processes, and directions of Solesmes?

Thanks to the wisdom of the Congregation of Rites, all the liberties wanted at present were left to us: when more are needed, the same Congregation will know how to sweep aside any troublesome resistance, and, *attentis rerum adjunctis*, decree according to the new wants of the common cause. What was done in the past may be done as well in the future. Indeed, we remember how cheerful Gregorianists were when, at the end of the last century, they noticed that the Congregation of Rites had not reprinted the Decree of 1883 in the new official edition of its Decrees. Likewise, we remember what was their song of triumph when a stroke of the pen from Pius X annihilated the plain chant regulations previous to January 1901. Let us be patient: history is perpetually repeating itself.

Anyhow, we are delighted to have controversies and discussions, as they are the thermometer of the Gregorian vitality, and, without them, our question would be practically dead. Of course, controversies and discussions bring about momentary victories and defeats. But, no doubt, the last and definitive victory will be won by the collection of men who have, during a very long period, with the greatest activity and most indomitable perseverance, taken their information from "the sources", that is to

say, worked over and again on the most numerous and creditable monuments of the old Gregorian life.

Where this collection of men is to be found, everybody knows.

Now, the most profitable conclusion of this historical sketch will be to suggest a few practical hints, taken from a modest example chosen among hundreds of others.

At the end of September 1910, in the Catholic University, the writer met the V. Rev. Joseph Ruesing, Rector of the church of the Assumption in West Point, Cuming Co., Nebraska, and they had some conversation about church music. And Fr. Ruesing said: "Gregorian chant is enough for me. As soon as the Vatican Kyriale came out, I secured a good set of copies for my choir. My choir is my school itself. We began our work with the Common n° 8, and we went ahead at the speed of one Common a year. Just now, our children know the Common of five masses, etc."

This is a fine program. Seven years already Fr. Ruesing has carried on his good work: meanwhile, his school has sent many a former pupil to the pews of the congregation; and the congregational singing may be partially attempted. Ten years more, and the congregation will be entirely Gregorianized. With a small set of select school children singing the Proper of the mass, which is very easy to be provided for, nothing more will be needed: and Fr. Ruesing knows how to secure the singing of the Proper as well as of the Common. Under such simple conditions, any parish may be enabled every Sunday to enjoy the fulness of liturgical life, with the best musical repertory that can be desired, and this ideal situation of a full congregation singing the greatest part of the office.

Fr. Ruesing uses the plain Vatican edition. Other parish priests would adopt the same edition with rhythmic signs. And a majority of them will surely give their

preference to the modern notation books, as their writing is accessible to anybody who received a primary education. Have the books you like; but work, and stir up your people, and get the results.

As for the results, they might be secured without an organist, even without an organ, if the parish priest did not systematically abstain from the common musical education afforded by colleges and seminaries. The writer's native place, a parish of only six hundred people, without organ or organist, has always kept a double choir of men for plain chant in the church, not to mention the female choir devoted to popular hymns; and the science of plain chant is traditional in several families. In the diocese, there are very few professional organists; but a remarkable number of priests are able to play the organ decently, and to create choirs, and to teach them plain chant and music.

The same position is quite possible in America, as shown by Fr. Ruesing's example. And let us notice his musical exertions are quite congenial to priestly life and duties. Indeed, to promote the decency and splendour of our liturgical offices is a portion of the work appealing to priests, on the part of God, in the words "Hallowed be Thy name", and, on the part of our congregations, in these other words: "That they may have life, and may have it more abundantly".

ABEL L. GABERT.

UNIVERSITY DEGREES FOR SISTERS

This year for the first time the Catholic University of America has awarded to representatives of our Sisterhoods the honors that are attached to academic degrees. At the Commencement exercises on June 5, the Baccalaureate in Arts was conferred on eighteen candidates, members of Sisters College, representatives of seven of our leading teaching communities.

These Sisters possess qualifications markedly above those usually found in candidates for this degree. To a thorough academic and professional training they have added experience in teaching ranging from three to thirty years. Since their graduation from high school and normal school, they have endeavored to keep abreast of the times both in academic and professional subjects by taking courses in various colleges and universities. At times they have felt themselves obliged to seek instruction in non-Catholic universities, but they have always looked forward with hope to the time when they might be permitted to do advanced work under Catholic auspices and they have hastened to avail themselves of the advantages which this University extended to them on the first of last July.

In many instances these candidates, before coming here, had accumulated more than sufficient academic credits for the obtaining of the Bachelor's degree. But this University counts among its requirements for degrees one year of residence work, and to meet this requirement the Sisters took up residence here last June and have continued their work uninterruptedly to the present time, a period of more than eleven months.

During the Summer Session and during the scholastic year of the Sisters College, these candidates selected

courses in accordance with their actual attainments and with a view to their special needs as teachers. The Summer Session offered them a wide range of subjects to choose from, and during the academic year they pursued professional courses in the Philosophy of Education, the Science and Art of Study, Primary Methods, Public School Management, Catholic School Management, and the History of Education, and academic courses in Psychology, Introduction to Philosophy, the History of Philosophy, Ethics, Mathematics, English Literature, Latin, Greek, French and German. During the Summer School and during the months between the close of the Summer Session and the opening of the academic year these students pursued laboratory courses in Physics, Chemistry and Biology.

The courses were under the direction of professors of the Catholic University and identical in content and method with the parallel courses given by these instructors in other departments of the University. The students' work during the year was most satisfactory to the instructors and the courses closed with final examinations in which the candidates obtained remarkably high percentages.

The usual time requirement for the degree of Bachelor of Arts in the representative universities of the country is 2,160 class hours of collegiate work, taken after the completion of a standard high school course of four years. In this University the minimum requirement is 2,176 hours. The candidates from the Sisters College have a record of college work ranging from 2,176 to 3,408 hours and averaging 2,733 hours, or thirteen hours more than five years of work. The candidates are as follows:

Sister Mary Regina, Congregation of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa, number of college courses taken 28, number of class hours 2,176, experience in teaching 20 years in the high school.

Sister Mary Columba, Congregation of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa, number of college

courses taken 24, number of class hours 2,208, experience in teaching 24 years in high school.

Sister Mary Columbkille, Sisters of Charity of the Incarnate Word, San Antonio, Texas, number of college courses taken 32, number of class hours 2,336, experience in teaching 2 years in primary grades, 5 years in grammar grades, 2 years in high school.

Sister Mary Germane, Congregation of the Sisters-Servants of the Immaculate Heart of Mary, Scranton, Pa., number of college courses taken 32, number of class hours 2,368, experience in teaching 18 years high school, 12 years as Inspector of the schools conducted by the Congregation in the diocese of Scranton.

Sister Thomas Aquinas, Sisters of the III Order of St. Dominic, Sinsinawa, Wis., number of college courses taken 28, number of class hours 2,464, experience in teaching 2 years grammar grades, 8 years high school, 3 years normal school.

Sister Mary Irma, Sisters of Mercy, Convent of Our Lady of Mercy, Chicago, Ill., number of college courses taken 39, number of class hours 2,562, experience in teaching 20 years in high school.

Sister Mary Crescentia, Congregation of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa, number of college courses taken 22, number of class hours 2,592, experience in teaching, 18 years high school and 6 years high school principal, 6 years normal training school.

Sister Mary Genevieve, Sisters of Providence, St. Mary-of-the-Woods, Indiana, number of college courses taken 34, number of class hours 2,610, experience in teaching grammar grades 2 years, normal training school 1 year.

Sister Mary Leo, Congregation of the Sisters-Servants of the Immaculate Heart of Mary, Scranton, Pa., number of college courses taken 39, number of class hours 2,620, experience in teaching 16 years in high school.

Sister Mary Camillus, Sisters of Mercy, Convent of Our Lady of Mercy, Chicago, Ill., number of college courses taken 38, number of class hours 2,684, experience in teaching 7½ years in high school.

Sister Mary Antonia, Congregation of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa, number of College courses taken 28, number of class hours 2,720, experience in teaching 18 years high school, 5 years in normal training school.

Sister Mary Ignatia, Sisters of Providence, St. Mary-of-the-Woods, Indiana, number of college courses taken 41, number of class hours 2,770, experience in teaching 1½ years grammar grades, 6 years high school.

Sister Ignatia, Sisters of Providence, St. Mary-of-the-Woods,

Indiana, number of college courses taken 41, number of class hours 2,784, experience in teaching 2 years grammar grades, 2½ years high school.

Sister Agnes Clare, Sisters of Providence, St. Mary-of-the-Woods, Indiana, number of college courses taken 48, number of class hours 3,004, experience in teaching 14 years high school and college, 2 years normal school, 6 years high school principal. Author of a Brief Compendium of General Literature and Eleanor C. Donnelly, a school classic.

Sister Mariola, Sisters of the III Order of St. Dominic, Sinsinawa, Wis., number of college courses taken 35, number of class hours 3,168, experience in teaching 8 years high school.

Sister Mary Aquinata, Sisters of Providence of Kentucky, Newport, Ky., number of college courses taken 20, number of class hours 3,296, experience in teaching, 4 years grammar grades, 4 years normal school.

Sister Mary Hilarine, Sisters of Providence of Kentucky, Newport, Ky., number of college courses taken 21, number of class hours 3,392, experience in teaching 2 years grammar grades, 3 months normal school.

Sister Mary, Sisters of Providence, St. Mary-of-the-Woods, Indiana, number of college courses taken 36, number of class hours 3,408, experience in teaching 1½ years high school, 5 years normal school.

These Sisters are qualifying for work as teachers in our colleges, academies and parochial schools. In many instances, however, they will remain in the University to fulfill the conditions prescribed for the obtaining of higher degrees.

These results are the more gratifying because our Sisters have for a long time been appealing to the University for help in their educational work. In the midst of all their school occupations they have been profiting by every possible means to keep in the foreground as regards improvement of method and curriculum. They have found time to follow college courses, normal school courses and correspondence courses with various institutions of learning. They came to the University, therefore, not as beginners in any department of knowledge, but rather as mature students seeking the advanced instruction which only the University could possibly provide. And they were delighted to find that they could

get their instruction in the different branches of science under Catholic auspices.

The awarding of these degrees is quite in accordance with the plan recently adopted by the Trustees of the University for the affiliation of colleges and high schools. While the University has been eager to widen out its scope and to extend its facilities to all our Catholic teachers, it naturally was obliged to secure some guarantee of efficiency on the part of those who asked for affiliation. Now that the students of Sisters College have fulfilled the requirements laid down by the University, there can be no doubt as to the feasibility of the plan which is to bring all our Catholic schools into direct touch with the University and to animate them with its spirit.

What the University aims at is not to lessen the autonomy of any institution but rather to secure that autonomy in the right direction, i. e., to make our schools independent of numerous influences which would tie them down to a system and to methods which leave no room for the genuine Catholic spirit.

During several years past there has been much earnest endeavor to effect a unification of all our Catholic schools—to create a distinctly Catholic system of education.

In the discussion called forth by this subject, there has always been evident a desire to get down to something practical—to a concrete instance of unification. This desire is now realized in the work of Sisters College. For the Sisters who go out from the University with University degrees are just the ones who understand how the forces of our Catholic schools are to be united—how the child is to be started on right lines and how the boy and girl are to be directed toward the higher pursuits which are opened to them by our Catholic colleges and by the Catholic University. For it is evidently a waste of energy and money to build up parochial schools and Catholic colleges if these have no other outlet than a

university which banishes religion and aims at destroying Catholic faith.

The most interested party in this new movement is the Catholic parent. In the selection of a school for the boy or girl, the first thing to be considered is the ability and character of the teachers. An A. B. degree may mean any one of various qualifications. But when this degree bears the stamp of the Catholic University, showing that the degree is no mere honorary affair but has been earned by diligent work, it must be evident that the school in which these Sisters teach is fully prepared to give the right sort of education. It is a school for life in the real sense—not meant to make “smart” boys and girls, but to train men and women who will be true to their faith, intelligent citizens and at the same time loyal members of the Church for which their parents have made untold sacrifices. The University cannot forget what the Catholics of this country have done for education, nor can it neglect this opportunity to make a return through the teachers whom it sends back, with its diploma, to continue the work of the Catholic school.

SURVEY OF THE FIELD.

The annual expenditure for educational purposes in the United States has reached a very high figure. Many of the States have large endowments in public lands for State educational purposes. The national government is beginning to see the wisdom of spending large sums for the promotion of agricultural education as well as for other worthy educational aims. And private munificence has poured out its millions for the founding and developing of great universities. All of this has given us the comfortable feeling that in educational matters we lead the world. But our confidence in the power of the almighty dollar to get anything and everything worth having has recently been rudely shaken, for our educational system, including our colleges and universities with their splendid endowments, has, during the past few years, been severely criticised, not alone by sensation mongers and muck rakers but by competent and serious students of educational problems.

Dr. Emil C. Wilm, of Harvard University, contributes to this subject a thought-provoking article in the *Educational Review*, January, 1912. "Does the college or university," he asks, "produce scholars and scholarship?" Of course, no sane man would question that the American college has done much toward the promotion of scholarship and scholarly interests. The only question that can be entertained is as to whether it has met legitimate expectations in this direction? Whether, for example, American scholarship corresponds in volume and thoroughness to the enormous financial expenditure which higher education in this country has in-

volved. There are reasons for answering this question in the negative."

The Doctor proceeds to cite Emerson's hopeful prophecy concerning American scholarship, and adds: "If we are to believe the word of at least some competent students of contemporary conditions, the hopeful prophecy of Emerson has not been realized, and the expectation of the world has still not been met with any-

thing much better than the exertion of
TEACHERS, NOT mechanical skill. * * * We have a
BUILDINGS network of railways unparalleled in any
foreign country; we have captains of industry whose genius is at once the wonder and the despair of the financial world; we have politicians and statesmen of all degrees; but where indeed are our men of unquestionably conspicuous genius in the more purely scientific, literary, and artistic pursuits? Many of our universities are imposing in architecture, and are equipped at an outlay which few European universities can duplicate; but where in the faculties of these universities are the Ramsays, the Dedekinds, the Troeltschs, the Poincarés, the Oswalds, the Harnacks, the Cairds, and the Wundts? In spite of the frequent reiteration of the truth, we have not yet learned that it is not buildings, primarily, that make the great university, nor laboratories, nor libraries, but men."

There is coming to be a general recognition of the truths pointed out here and educators are busying themselves trying to find the causes and to point out the remedies, and to this study Dr. Wilm contributes a few valuable pages. It has been customary to apologize for our lack of scholarship by pointing to the fact that we are a young nation and are engaged in laying the physical foundations. Speaking of this apology, the Doctor remarks: "What I do wish to emphasize, however, is that we cannot allow our national growth to be arrested at

the point of merely physical or industrial achievement. Physical and industrial achievement can not be that at which we must ultimately aim. That would be a pitiable

short-sighted view of life; it would be, indeed, to miss the significance of it altogether. **THE IDEAL** It would be as absurd as it would be for a **VS. THE** man to devote his whole energy and attention **PRACTICAL** to the development of his bodily strength and

prowess, leaving the spirit in him a weakling and a dwarf. We are indeed almost daily witnesses of this pitiable spectacle. 'She has the face of a woman,' I have heard one remark, 'but the mind of a child.' So we have seen college men with the physical strength of giants and the athletic prowess and skill of professionals, whose spiritual achievements were extremely mean and meagre. We must steadily keep in view that the body is but the servant of the soul, and that wealth and material possessions likewise are but means and agents wherewith to compass spiritual ends. We have already made ample provisions and preparations for life; it is now time to attempt life itself. We must as individuals and as a nation devote ourselves at once to more ideal ends, and must do so at the peril of losing our spiritual strength."

A second cause for the backward condition of American colleges, according to Dr. Wilm, "is to be found in the

persistent tendency to measure the results of education by merely utilitarian tests. The noble saying credited to

MATERIALISTIC Novalis that philosophy can indeed bake **TENDENCY** no bread but she can give us God, freedom, and immortality, does not enjoy the popularity with us that it has often enjoyed. Indeed, the view that knowledge and culture must be ultimately measured by practical standards has seldom been applied with more persistence and single-mindedness than now."

President Hadley is quoted as saying "Colleges do

not exist for the progress of scholarship, but for the progress of the people." "This same materialistic tendency," says Dr. Wilm, "shows itself in another form in our current educational literature. Social

SOCIAL efficiency, it is now fashionable to say, is
EFFICIENCY the ultimate object of all education. But again, what do the writers who use this term

mean by it? They seem often to mean nothing more than productive efficiency, using this term in a merely economic or industrial sense. Much of the current literature on education, both technical and popular, is thoroughly vitiated by this inability to strike a higher level than the biological or economic one, which our national temperament, supported by popular clamor, and aggravated by a too assiduous study of Herbert Spencer and his school, seems hopelessly to have condemned us."

The low, utilitarian aim of education in this country has been producing its legitimate fruits in all ranks of society. The decay of the esthetic faculty is evident on all sides. Many educational writers seem

ABSENCE OF incapable of appreciating anything higher
RELIGION than utilitarian aims. We have banished religion from our public school system and with religion has departed all the higher things of life.

In pointing out six of the conditions on which the progress of American scholarship will partly depend, Dr. Wilm throws interesting side-lights on prevalent conditions. "1. We must as a nation accord a more thorough financial and social recognition to the learned classes.

* * * In a country where social position and influence is so exclusively determined by financial standing, it is inconceivable that the best brains
HIGHER ing, it is inconceivable that the best brains
SALARIES should be attracted to the work of education, and to science and letters, so long as the financial remuneration for scholarly service is as meagre as

it is at present. It should be especially remembered

that national scholarship will not likely rise far above the level maintained by the teachers of the young in our educational institutions."

In this first condition we have, it would seem, the tap-root of the whole pernicious growth to which reference is made. We want idealism and high aims, we want life and those things which would ennoble us and lift man above utilitarian ends, and yet the only means at our disposal to secure teachers who will be capable of accomplishing this transformation in the rising generation is money. And, indeed, what else can a State school system offer? What, then, can be hoped for, since education, like water, will not rise above its source? If high aims prevailed at other times and in other countries, this is due to the fact that religion was paramount in adult life, as in the work of those who were forming the youth of the land. Where money is the sole measure of values, it is difficult to see how life can be maintained above utilitarian and materialistic planes. How different all this is in the Catholic school system, where the brightest minds and noblest hearts are led not by economic considerations, but by love of God and fellow man to devote all the energies of a lifetime to the work of transforming the children of men into the sons of God.

"2. We must guard against scholarship becoming a merely feminine pursuit as it at present is threatening to become. The higher training of women is one of the most propitious signs of our times, but it would be nothing less than a national misfortune if the proportion of young men who continue their high school and college education should decrease with the increasing interest of women in this sphere."

The feminization of our educational forces has frequently been commented upon in these pages. The movement is still progressing throughout the country

and it looks as though women would be given practically exclusive charge of the high schools and everything below them and that they would at least have a notable share in supervisory work and in higher education. Whether we like it or not, it is not easy to see how this movement may be checked or reversed while we remain in the grasp of economic forces.

The third condition assigned is particularly interesting, coming as it does from a Harvard man, where electivism has had its fullest development. "3. Something must be done (fortunately the work is already well under way) towards modifying the elective system in the direction of greater restriction and direction of the students' work. It is a pretty theory, one result only of our inflated estimate of individualism, that the student chooses his studies in accordance with his individual tastes and interests and in consideration of his future career. But modern investigations have tended to show that an individual of good ability can develop proficiency and interest along any line to which he *applies*

**FAILURE OF
ELECTIVISM**

himself. So far as choosing studies for the preparation they will give the student for his future vocation is concerned, the student frequently has little or no notion of what his future vocation will be: If he did have, it is questionable whether he has any adequate idea of the relation of any given study, say, Latin or literature, to that vocation, and even if he had, it would be questionable if he should choose studies too closely related to future work. Perhaps he should do the opposite and seek a well-rounded development before he begins his technical or professional work. Old-fogyism and routine will overtake him soon enough. As a matter of fact, a student's choice of studies, where it is not otherwise regulated, is determined to an alarming extent by exigencies of schedule; by the desire to be in the same class with other

students; by the fact that a given course is reputed a 'snap' course and enables him to carry on outside activities, to graduate, or even to make Phi Beta Kappa; by personal liking for the instructor; by a romantic or sentimental interest (which, by the way, is often extremely volatile) in a given study, like, say, classics, sociology, or philosophy; by a desire for change and novelty, and by a number of other considerations which do not stand in the remotest relation to the student's scholarship or future welfare. The student's course is thus frequently a rope of sand, with no relation of any study or stage to any other; and the possibility of finding a way through the curriculum with a minimum expenditure of energy often affects disastrously the student's habits of study, and often results in the complete arrest of his intellectual development soon after entering college."

This is an admirable summing up of the case against electivism, but for those who have eyes to see it is much more; it is a sweeping condemnation of the abandonment of authority in the field of education. It is the business of the educational institution and of each teacher to hold the ideal and to direct the pupil's energies towards its attainment. In the formation of his habits in all the work of building up his mental and moral life the pupil should be guided by the wisdom of the race and the highest inspiration of genius, not to speak of Divine Revelation. And when we are told by such educationists as frequently hold the stage that the principle of authority must be abandoned and that the child must accept nothing but what he sees for himself, we are evidently heading for a failure even more complete and more disastrous than that which overtook unrestricted electivism in Harvard under the guidance of President Eliot. In their desire to escape from religion and its

AUTHORITY IN
EDUCATION

message, many of our educational leaders have abandoned the central principle in mental development.

The fourth condition assigned throws strong emphasis on the materialistic tendency of the time which links us closely to the days of pagan Rome. "4. An atmosphere of scholarship and industry must be cultivated and maintained in the college, and a redistribution of emphasis must occur among the various college interests and activities, with less emphasis on athletic prowess, and more on academic excellence. Athleticism has

ATHLETICS VS. SCHOLARSHIP monopolized too exclusively the attention and interest of the collegian. The development of the physical has its rightful and important place, and we must never again forget that either. But, after all, the main purpose of the college is scholarship, and when athletics or any other subsidiary pursuit usurps the place of scholarship it ought to be firmly resisted.

"5. Reform must begin at home. And before much improvement in our educational ideals can be expected writers of educational literature and those who have to do with the training of teachers in our colleges and normal schools should emphasize more thoroughly the personal and ideal aims of education rather than the material and commercial.

"6. The student should be weaned from the idea that his scholarly work is completed with the completion of his college and university career."

It is encouraging to note the return to sane ideals of some at least of our educational leaders. The Church, which shaped the educational policies out of which Christian civilization, with its high ideals and its noble institutions, sprang, has always

**THE TEACHER
AND THE
IDEAL**

**A RETURN TO
THE CHURCH'S
IDEALS**

consistently maintained all that Dr. Wilm contends for. These things are commonplaces among her educators. The State, however, in taking over the work of education, was unable to lift it above a materialistic level. High inspiration must flow from high sources, and utilitarian ends never yet called forth man's highest achievements in any line of endeavor.

B

THOMAS EDWARD SHIELDS.

EDUCATIONAL NOTES

The three aims of the recitation, as has been frequently pointed out by different writers, are teaching, testing and drilling. The successful teacher, while she

AIMS OF THE RECITATION may not consciously keep these three aims before her, instinctively at the right time follows one or the other of these aims in her conduct of the recitation.

The aim which we term teaching particularly applies to new subject-matter, especially where the development plan is followed. The specific aim is to in-

TEACHING terest the child in subject-matter that is related to his past experience and will function in his daily life. Here the teacher should take an inventory of what the child has already been taught, what the child's past experience has been, and what are the lines of natural approach by which the child may be most happily introduced to and interested in the new subject-matter presented. The large question here for the teacher to ask herself is, am I using the best and strongest tie at this present moment which will connect this new experience and new subject-matter with the past experience and present knowledge of the child? The teacher who at this point has insight and is able to grasp the situation and to make the closest connection is the one who seldom fails.

The second aim—testing, is the one which has doubtless dominated the teacher in the majority of schools.

The recitation has been looked upon as the time

TESTING when the teacher endeavors to learn whether the child has studied and mastered the lesson and whether the pupil is able to give forth the expected knowledge and answer the questions asked. The alert teacher will always take advantage of the frequent op-

portunities offered to correct inaccurate statements, to clarify obscure points, and to enlarge upon topics poorly stated and partially understood. It is sometimes advisable for the teacher to discontinue the testing process and at once engage in more development work and in further teaching. Here we have a very close relation between two lines of work which frequently merge into each other.

The third aim above mentioned is that of drilling the pupils. This work calls for some of the mechanical routine work and is applicable to the formal subjects, such as reading, penmanship, spelling, and much of the fundamental work in arithmetic. The testing and
DRILLING drilling of pupils which have been the characteristics of the old-time schoolmaster are no longer deemed worthy of the chief emphasis or place in the teacher's equipment. The large opportunity which confronts every teacher daily is in the line of doing better and more effective work in her method of teaching and introducing the child to new subject-matter and new experiences. While the testing and drilling are important in the process of fixation of knowledge in the pupils' minds, the method of approach and development of new topics vitally touches the child's attitude and interests. The right motivation of the work is here involved and fortunate is the teacher who can consciously discriminate between these chief aims and immediately employ the one which the student demands.

American Education, APRIL, 1912.

One of the interesting duties of the art teacher is to try to dispel the popular illusion that design means merely ornament. The average person does not realize that although every constructed thing is designed, it is not necessarily decorated and that the plan of the whole from the start to the finish is the
DESIGN

design. As no planning can be done without thinking, design is a subject which would make pupils think and consider before doing any piece of school work, and apply design principles to all written work as well as the regular art subjects. There is rhythm in good writing and balance in any well-spaced English paper.

AMELIA SPRAGUE,
School Arts Book, MAY, 1912.

It is probably true that most people do not appreciate the value of drawing until they are forced to make an application of it. To many, the person who
DRAWING can draw is nothing short of a genius whose brain is a little under normal capacity. Still, if this be true, we are not in danger of degradation, since, in reality, there are so few in this class that the vast throng are safe. In our limited experience we find almost invariably the good student in other subjects to be the strongest in drawing. The reason we assign for this condition, is that to be good here requires the same concentration and patience demanded elsewhere. * * *

The mission of art is to cheer and elevate the minds of the mass of the people—poor and rich
THE MISSION OF ART alike. We must not deny the humblest his heritage in this matter, and thanks to the schools—and they are increasing in number—that are working hard along these lines to serve the multitude. Every school in the land should be an art school—where this is not found a vast void is left in what the child-life demands. Drawing and manual training of all classes have become so firmly
DRAWING AND MANUAL TRAINING united that to speak of one involves the other. This of course should be and I believe it is generally conceded that we must have drawing for application in the crafts

and may also have drawing merely for the cause of art and beauty that we may the better understand and appreciate great, beautiful nature. The art that draws and holds our attention to the rainbow, the storm, the sunset, the rhythmical movement and growth of plants and animals, the infinite color arrangements all about us; the art that permits us to live the scenes and thoughts of great authors; the art that makes us thankful to the higher Power for all His privileges.

W. J. ANDERSON,
Arizona Journal of Education, JUNE, 1912.

It may seem strange, but it is true, that the two latest movements in education—the play movement and the vocational movement—while undoubtedly on the whole beneficent, make the work of the high school harder in meeting what I have called the supreme obligation. Each of these movements serves to strengthen one of two tendencies fatal to the spirit of social service. The play movement tends to promote a frivolous spirit, and the vocational movement tends to promote a selfish spirit. These movements, as worked out in practice, appeal to the love of pleasure and love of gain of the individual. They are primarily unsocial in their motive. They throw upon the high school the added burden of showing to the student that the better body produced by better play and the greater productive proficiency produced by industrial training make him a better instrument for the service of society.

GEORGE H. MARTIN,
Ed. Rev., MAY, 1912.

Planning to go into business after graduation from a vocational course, a pupil may discover suddenly and unexpectedly the desire or the opportunity to enter college. Another graduate, having prepared for college, may be compelled by some untoward event to forego this privilege and to seek at once to become a wage-earner. But the former finds himself incapable of college; the latter finds himself incapable of self-support. Both are doomed, at least temporarily, to disadvantage and inefficiency, perhaps to ultimate personal limitations and incomplete realization of themselves, because they are not fitted to meet the requirements of the college or of the world. * * * The interests of the pupil and the final convictions of the public must ultimately command the educator. To the contentious classicists and vocationalists the doomed pupil, doomed through their contentiousness, cries, "A plague on both your houses! Let the man of culture be cultured enough to see power and character realized through victory over nature and creative dealing with things. Let the practical man be practical enough to see success in managing men and affairs and material made possible by mastery of words and ideas and discourse." And the doomed pupil is right. In the old days the hand and the will and the practical judgment were trained through vocational work at home. In these present days they must be trained through vocational work at school. If the school does not accomplish what the home once accomplished, then the pupil is doomed to be only half a man in college, and almost no man at all in the world. In the old days the pupil received most of his drill in the English language, indirectly through the medium of the study of Latin and Greek. In these present days, and even more in the days to come, the pupil must still re-

ceive that drill indirectly, but now through the medium of the study of science and history and business and the arts. If the teachers of science and history and business and the arts fail to accomplish for him what was accomplished by the teachers of Latin and Greek, he is doomed to be an exile from the college, and to be a private, not a captain, in the army of industry.

JAMES P. TAYLOR,
Ed. Rev., MAY, 1912.

True it is, however, that the modern languages, in the course of the last twenty-five years, have more and more forged their way to the front, and like some nations in these recent days, they have asked and did obtain a place nearer the sun; and that in doing so they have encroached upon the rights of others cannot be denied. Greek has been almost completely dislodged by them, not only in this country but also in other countries. Even in conservative England, its tenure of office is no longer quite secure as being one of the essential elements of respectability and of a gentleman's education. Neither does Latin hold the same sway over the world as it once did. This change, I believe, has come to stay, and though emphasis may be shifted now and then from one subject to the other, on the whole, I think it is safe to predict that in the future the modern languages will gain rather than lose. * * *

A few days ago I met a young German who only recently had taken his Doctor's degree at one of the leading German Universities and from the State had just received the *facultas docendi*. When he told me that he was a graduate of an Oberrealschule without Latin and Greek I became interested. He was just the person whom I wanted to meet and who might give me first-hand infor-

mation about the topic I was to discuss this morning and possibly might furnish me grist for my mill. I therefore began to ply him with a number of questions. I asked him how, in his judgment, students coming from the Oberrealschule compared with the humanistic pupils as to culture in general and as to their ability to study linguistics, especially Germanics. As to the first point, he replied there was no difference whatever; the realists were in as many vital cultural things ahead of the humanists as these were ahead of them in others. * * * And not infrequently did the thus doctored-up Realschule-Abiturienten even excel the humanistic colleagues in their own domain, because the information which the realists had was of a more recent date; rarely, however, were the humanists able to acquire the facility and the reach in English and French with which the Oberrealschule had supplied the realists.

C. F. KAYSER,
Ed. Rev., MAY, 1912.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

Commencement Week at the Catholic University began on Baccalaureate Sunday, June 2, when Solemn Pontifical High Mass was celebrated by the Rt. Rev. Denis J. O'Connell, D.D., Bishop of Richmond, Va., and former Rector of the Catholic University. The Sermon was delivered by the Rev. William J. Fitzgerald, J.U.D., of Milville, N. J., President of the Catholic University Alumni Association. On Wednesday morning, June 5, the Twenty-Third Annual Commencement and Conferring of Degrees took place in the Assembly Room, McMahon Hall, the Rt. Rev. Rector of the University presiding. The Deans of the Schools of Sacred Sciences, Philosophy, Letters, Science, and the Sisters College presented 96 candidates for degrees. The exercises closed with an address by the Rector.

Degrees were conferred as follows:

In the School of Sacred Sciences, for the degree of *Bachelor of Sacred Theology* (S.T.B.): Rev. Leo Thomas Ennis of Brooklyn, N. Y.; Rev. Francis Aloysius Fadden, of New York City; Rev. Joseph Hafford, New York City; Rev. Robert Thomas Riddle, of Philadelphia, Pa.; Rev. Stanislaus Zmijewski, of the Order of Friars Minor; Rev. Joseph Thomas Barron, of St. Paul, Minn.; Rev. Francis James Rakowski, of St. Paul, Minn.; Rev. Vincent Joseph Ryan, of Fargo, So. Dakota; Rev. Theodore Christian Peterson, Rev. Henry Francis Riley, Rev. John Elliot Ross, Rev. Hugh Anthony Swift, of the Paulist Congregation; Rev. Edward Peter McGrath, Rev. Louis Alphonsus Pelletier, and Rev. James Teynac Reilly, of the Society of Mary; Rev. James Joseph Quinlan, and Rev. William Peter Lennartz, of the Congregation of the Holy Cross.

For the Degree of *Licentiate in Sacred Theology* (S.T.L.): Rev. Sigourney Webster Fay, of Baltimore, Md., Dissertation: "The Rise and Development of the Christian Doctrine of the Supernatural."

Rev. John Joseph Finn, of Albany, N. Y., Dissertation: "Christianity and the Theories of Social Progress."

Rev. Michael Ambrose Gilloegly, of Scranton, Pa., Dissertation: "The Present State of the Divorce Controversy."

Rev. Francis Henry Kehlenbrink, of St. Louis, Mo., Dissertation: "The Ordinary Convalidation of Marriage."

Rev. William Peter McNally, of Philadelphia, Pa., Dissertation: "The Ecclesiastical Policy of Otto the Great."

Rev. Philo Laos Mills, of Baltimore, Md., Dissertation: "The Meaning of 'Peithomai' in the Greek Bible."

Rev. Paul John Ritchie, of St. Louis, Mo., Dissertation: "The Diocesan Synod."

Rev. Paul Sandalgi, of Baltimore, Md., Dissertation: "De Orientalibus Vagis."

Rev. Celestine Paul Smith, of the Order of St. Benedict, Dissertation: "The History and Morality of the Oath."

For the Degree of *Bachelor of Canon Law* (J.C.B.): Rev. John Joseph Clifford, of Los Angeles, Cal.; Rev. Thomas Patrick Durkin, of Scranton, Pa.; Rev. Francis Aloysius Fadden, of New York City; Rev. John Joseph Featherston, of Scranton, Pa.; Rev. Celestine Anthony Freriks, of the Congregation of the Most Precious Blood; Rev. Michael Ambrose Gilloegly, of Scranton, Pa.; Rev. Godfrey Francis Kuratko, of San Antonio, Texas; Rev. George Joseph Hafford, of New York City; Rev. Thomas Francis Kelly, of Scranton, Pa.; Rev. Francis Patrick Lyons, of the Paulist Congregation; Rev. William Michael McGuire, of Rockford, Ill.; Rev. Thomas Joseph McHugh, of Scranton, Pa.; Rev. James Joseph Mulholland, of Scranton, Pa.; Rev. James Bernard O'Brien, of Providence, R. I.; Rev. George Michael Sauvage, of the Holy Cross Congregation; Rev. Celestine Paul Smith, of the Order of St. Benedict; Rev. Owen Joseph Smith, of Brooklyn, N. Y.; Rev. Hugh Anthony Swift, of the Paulist Congregation; Rev. William Turbiaux, of Duluth, Minn.

For the Degree of *Licentiate in Canon Law* (J.C.L.):

Rev. John Ignatius Barret, of Baltimore, Md., Dissertation: "The Impediment of Sacred Orders."

Rev. Andrew Joseph Carroll, of San Francisco, Cal., Dissertation: "Extrajudicial Methods as Applied to Ecclesiastical Legislation."

Rev. John Joseph Clifford, of Los Angeles, Cal., Dissertation :
"Excommunication."

Rev. Edward Patrick Dalton, of Albany, N. Y., Dissertation :
"The Impediment of Age."

Rev. Michael Joseph Galvin, of Los Angeles, Cal., Dissertation :
"Appeals."

Rev. Leo Ligouri McVay, of Providence, R. I., Dissertation :
"The Matrimonial Impediment of Reverential Fear."

Rev. Thomas Joseph Toolen, of Baltimore, Md., Dissertation :
"Witnesses."

For the Degree of *Doctor of Philosophy* (Ph.D.) :

Rev. William Francis Cunningham, of the Congregation of
the Holy Cross, Dissertation : "The Basis of Realism."

Rev. Joseph Francis Rhode, of the College of the Holy Land,
Dissertation : "The Arabic Versions in the Church of Egypt."

Rev. John Elliot Ross, of the Paulist Congregation, Dissertation :
"Social Obligations of Consumers."

Rev. Daniel Joseph McDonald, of Antigonish, Nova Scotia,
Dissertation : "The Radicalism of Shelley and its Sources."

Rev. Ignatius Albert Wagner, of the Congregation of the
Most Precious Blood, Dissertation : "The Condensation of
Acetone by Means of Calcium Carbide."

For the Degree of *Master of Philosophy* (Ph.M.) : Louis
Joseph Bour, of the Paulist Congregation, and Julius John
Weber, of Wilkes Barre, Pa.

For the Degree of *Master of Arts* (A.M.) : Maurice Vincent
Cummings, of Olyphant, Pa. ; Rev. John Henry Fitzgerald, of
Milwaukee, Wis. ; Eugene Sinclair Quay, of Washington, D. C. ;
Rev. Peter Matthew Wilkin, of Rockford, Ill. ; Herbert Francis
Wright, of Washington, D. C. ; Robert Marcellus Wagner, of
Sidney, Ohio ; Rev. James William O'Keefe, of the Order of
St. Benedict.

For the Degree of *Bachelor of Arts* (A.B.) : Terry de la Mesa
Allen, of Pensacola, Fla. ; Charles Callan Tansill, of Washington,
D. C. ; James Bergen Dempsey, of Albany, N. Y. ; Frederick
Conrad Dietz, of Oberlin, Ohio ; Christian James McWilliams,
of Brooklyn, N. Y. ; John Joseph Phillips, of New York City ;

Thomas Noxon Toomey, of St. Louis, Mo.; John Patrick Treacey, of Marlboro, Mass.

For the Degree of *Bachelor of Science* (B.S.): John Edwards, Jr., of Washington, D. C.; John James Greer, of Washington, D. C.; Rev. Stephen Joseph Zmich, M.D.A., of Washington, D. C.; Frank Henry Butt, of Washington, D. C.

In Sisters College, for the Degree of *Bachelor of Arts* (A.B.): Sister Mary Camillus, Sister Mary Irma, of the Sisters of Mercy, Chicago, Ill.; Sister Mary Columkille, of the Sisters of the Incarnate Word, San Antonio, Texas; Sister Mary Germaine and Sister Leo, of the Sisters of the Immaculate Heart of Mary, of Scranton, Pa.; Sister Mary Aquinata, Sister Hilarine, of the Sisters of Divine Providence, Newport, Ky.; Sister Thomas Aquinas and Sister Mariola, of the Order of St. Dominic, Sinsinawa, Wis.; Sister Mary Crescentia, Sister Mary Antonia, Sister Mary Columba, Sister Mary Regina of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa; Sister Agnes Clare, Sister Mary, Sister Ignatia, Sister Mary Ignatia, Sister Genevieve, of the Sisters of Providence of St. Mary's of the Woods, Terre Haute, Ind.

VISIT OF THE APOSTOLIC DELEGATE

His Excellency, the Most Rev. Giovanni Bonzano, Apostolic Delegate to the United States, was entertained by the Rt. Rev. Rector of the Catholic University on May 13. This was the first public appearance of the Apostolic Delegate since his arrival in Washington. At the dinner given in his honor by the Rector the Delegate was officially welcomed to the University by the Rector who spoke on the intimate relations existing between the University and the Holy See. Monsignor Bonzano responded in English, expressing his appreciation of the reception given him in America and especially in Washington, and his deep interest in the University whose career he has watched from the beginning. After the dinner the professors of the University, the heads of the affiliated colleges, and guests were presented to the Delegate.

THE CATHOLIC EDUCATIONAL ASSOCIATION

The arrangements for the annual convention of Catholic educators to be held in Pittsburgh, Pa., on June 24-27 are now completed, and all who are interested in Catholic education look forward to the meeting with eager interest. The attendance may not be so large as at previous conventions, but the meeting will yield to none in the importance of the topics treated, and the earnestness shown in the work of preparation. An important conference of the rectors of Catholic colleges, diocesan superintendents of schools and the executive board of the Association will be held on Tuesday evening, June 25th. The conference is arranged by the Special Advisory Committee appointed at the Chicago convention, and it will deal with the problem of the curriculum.

Rev. Joseph F. Smith, president of the Parish School Department, announces the following program for his department:

Paper: Problems of the Elementary School, Rev. Wm. J. Fitzgerald, Supt. Catholic Schools, Hartford, Conn. Discussion: Rev. H. C. Boyle, Supt. Catholic Schools, Pittsburgh, Pa., Rev. Brother Edward, F. S. C., Inspector of Schools, New York City. Paper: Recitation, Rev. Brother Constantius, F. S. C., Christian Brothers' College, Memphis, Tenn. Discussion: Rev. Brother Ildephonse, Xaverian, Lawrence, Mass., Rev. Brother Valentine, S. M. Pittsburgh, Pa. Paper: True and False Pedagogy, Rev. Michael J. Larkin, Associate Supt. Catholic Schools, New York City. Discussion: Rev. Daniel J. Lavery, D. D., St. Louis, Mo., Rev. Brother Gerald, S. M., Kenrick High School, St. Louis, Mo.

There will be a meeting of provincials and superiors of religious communities engaged in the work of teaching under the auspices of this department, and an address will be given by Rt. Rev. Regis F. Canevin, D. D., the Bishop of the diocese, and by Rev. M. J. O'Connor, S. J.

There will be many Sisters from the schools of the diocese of Pittsburgh in attendance at the sessions, but as the summer school provides better for the educational demands of the individual teacher than a short convention of three days, it is

not expected that many from a distance, other than the superiors of religious orders or their representatives, will be present. Very Rev. Walter Stehle, O. S. B., president of the Seminary Department, has sent a circular to every seminary professor requesting attendance at the sessions of this department. The general topic of discourse will be one that is considered at every convention, vocations: There will be three papers and these will deal with the subject from the standpoint of the seminary, of the parish priest, and of the religious life.

D'YOUVILLE COLLEGE

On June 8th, his Eminence, John Cardinal Farley, conferred the degree of Bachelor of Arts, in the name of D'Youville College, on the first three graduates of that institution. He also conferred the degree Doctor of Music on Miss Elizabeth Cronyn, and the degree of Master of Arts upon Miss Helen Gertrude Sheehan. The Cardinal was assisted by the Right Reverend Charles Henry Colton, Bishop of Buffalo; Right Reverend Thomas F. Hickey, Bishop of Rochester; the Right Reverend Thomas M. A. Burke, Bishop of Albany; the Right Reverend John H. Conroy, Auxiliary Bishop of Ogdensburg; the Right Reverend Monsignor Nelson H. Baker, V. G., of Buffalo, and a number of the Reverend clergy. The Cardinal delivered an eloquent address in which he referred to the noble Catholic women of the past and dwelt upon the influence which womanly women endowed with faith will exert upon the nation. Bishop Conroy also delivered an eloquent address dealing with the movement towards college education for our Catholic women, the divorce evil, and laid particular stress on the constant action of the Church in uplifting woman and defending her.

HOLY CROSS ACADEMY

The second school year at Holy Cross Academy in its new home at Dumbarton was brought to a successful close by a series of entertainments beginning with Madonna Evening and

culminating in the Graduating Exercises Tuesday afternoon, June 11. The members of the class of 1912 enjoyed the distinction of receiving their graduating honors from the hands of the new Apostolic Delegate, Most Rev. Giovanni Bonzano, who for the first time presided at the closing exercises of an American school. The address to the graduates was made by the Hon. Hannis Taylor, formerly American Minister to Spain. It was a splendid exposition of the present state of unrest in the political world which he showed to be due in a measure to the great advancement of the physical sciences and the neglect of spiritual things. On woman in her womanly sphere rests the responsibility of restoring all things in Christ. The cultivated Christian woman, especially one who enjoys the advantages of higher education, dare not shirk her duties when she looks upon that sacred symbol, the Holy Cross, and remembers what it stands for and what it has stood for in the world's history.

STATUE OF GEORGETOWN'S FOUNDER

Georgetown University now has a magnificent statue of its founder, Archbishop Carroll, the first Catholic bishop of the United States. The ceremony of unveiling and dedication took place on May 5, in the presence of many distinguished prelates, statesmen, and well-known alumni of the University, including Cardinal Gibbons, Chief-Justice White, an alumnus of the University, Baron Hengelmuller, Ambassador of Austria-Hungary, Attorney General Wickersham, representing President Taft, Honorable Champ Clark, Speaker of the House of Representatives, Reverend A. J. Donlon, S. J., President of the University, Rt. Rev. H. P. Northrop, D.D., Bishop of Charleston, S. C., Rt. Rev. Denis J. O'Connell, Bishop of Richmond, Va.; Rt. Rev. Thomas J. Shahan, Rector of the Catholic University of America, Rt. Rev. William T. Russell, Rector of St. Patrick's Church, Washington, D. C. The presentation of the Statue was made by Chief-Justice White. Rev. Father Donlon responded in the name of the University.

When the Healy Building was erected many years ago a niche was left vacant for a statue of Georgetown's founder

which was never filled, but instead the alumni agreed to erect in front of the main building the present statue. At the alumni banquet of 1909, a committee of ways and means was appointed of which George E. Hamilton was selected Chairman. A circular explaining this plan to perpetuate the memory of the founder and calling upon the alumni to subscribe was sent out, and this year, as the necessary funds have been collected, the sculptor, Jerome Connor, was chosen to make the statue. Heroic in size, the statue represents the figure of Bishop Carroll seated and looking down the Potomac River, and gazing apparently upon the City of Washington which was founded in the same year in which Georgetown College was established. It is one of the finest works in bronze in the District of Columbia.

THE NEW ST. CHARLES' COLLEGE

The cornerstone of the first building of the new St. Charles' College situated at Cloud Cap, Catonsville, Md., was laid on Sunday, June 3, by Cardinal Gibbons. There were present at the ceremony the Rt. Rev. Denis J. O'Connell, Bishop of Richmond, Va., Rt. Rev. Owen B. Corrigan, D.D., Auxiliary Bishop of Baltimore, Monsignor Choquet, President of St. Hyacinth's College, Canada, Monsignors Devine and Starr of Baltimore, Monsignor Shahan, Rector of the Catholic University of America, many priests of Washington and Baltimore and the students of the College. The Rev. C. F. Thomas, Rector of St. Ann's Church, Baltimore, preached the sermon, his subject being, "St. Charles' College and Its Ecclesiastics."

PATRICK J. MCCORMICK.

SCHOOL LEGISLATION*

In the legislative measures affecting education which were passed or proposed during the month of March there will be found several interesting items. Of course many of these measures are doomed to an immediate defeat, but for the most part they mark growing tendencies in our educational legislation. There will be noticed in the legislation cited below a strengthening of the movement for agricultural education, and side by side with it the constant development of normal school facilities. The movement to provide in some suitable way for superannuated teachers has also found voice in many legislative halls. There have also been many instances in an increase in the salaries of supervisory officers, nor did the month pass without striking instances of the growth of socialism in certain quarters: medical attendance, the services of oculists, nurses, etc., are to be provided free and in some cases free meals are in line. Mississippi furnishes an interesting echo of old-time legislation in its attempt to prevent nepotism among school trustees. A movement towards consolidating the rural schools and providing free transportation has been steadily growing in some sections of the country. The bills of most general interest are noted below.

UNITED STATES CONGRESS

Bill pending in Senate: 3. (Page) Appropriates over \$12,000,000 a year for universities, normal schools, and secondary schools throughout the United States that teach agriculture, trades and industries, and home economics; provides an annually increasing appropriation (maximum \$2,900,000) for extension departments; \$480,000 annually for preparation of teachers of such vocations in State colleges of agriculture and

*Cf. Legislative Circulars 9 to 12, issued by Bureau of Education.

mechanic arts. Each State must contribute for the same purpose an amount equal to that received from the Federal appropriation.

Bills pending in House: 20728 (Stephens) General appropriation for Indian affairs. Appropriates over \$3,500,000 for educational purposes. Allows employes of Indian schools, in addition to annual leave, educational leave not to exceed fifteen days per calendar year. 20994 (Warburton) twenty-five per cent of receipts from sales of forest timber shall go to the States in which forest is located for benefit of public schools and public roads.

KENTUCKY

Bills passed House: To increase maximum salary of teachers in rural schools from \$60 to \$70 per month and increases the salary of county superintendents to \$2,500 a year where the property valuation of the county exceeds \$1,000,000. Third-class teachers' certificates abolished. Pensions for teachers in cities of the first class. Maximum \$400; based on service of forty years. Contributory plan obligatory upon all new appointees.

Bill defeated in House: Compulsory instruction in agriculture in schools.

Bills pending in House: Issuance of life certificates to teachers who have taught sixteen years. Appropriating \$5,000 annually for demonstration work in agriculture and in horticulture among negroes. Consolidation of sub-districts and transportation of pupils. Examination of teachers and their eligibility to office of county superintendent.

Bill passed both Houses: Permitting use of school houses as places of worship during vacation.

MARYLAND

Bills pending in Senate: Establishing Institute of Technology. Increasing annual appropriation for the teachers' pension fund from \$25,000 to \$28,000. Increasing salaries of high school teachers.

Bill passed House: Providing for publication by State Board of Education of approval list of colleges and universities.

Bills pending in House: Appropriating \$5,000 for buildings at State Normal School No. 3. Increasing the minimum salaries of experienced teachers by \$50 annually. Regulating the employment in public schools of teachers affected with tuberculosis. Providing for reading of the Bible in all school houses each morning.

MASSACHUSETTS

Bills pending in Senate: Authorizing the establishment and maintenance of county industrial, agricultural, and household arts schools. Appointment of nurses by the Board of Health of the city of Boston to assist school physicians.

Bill defeated in House: Compulsory school attendance of children up to fifteen years of age.

Bills pending in House: Tests of sight and hearing among school children to be made by school physicians instead of teachers. Providing for investigating by State Board of Education of social and physical condition of certain school children. To maintain evening classes in the practical arts for women over seventeen years of age. To establish a State Normal School in Fall River. The School Committee instead of the Board of Health of Boston to appoint and supervise school physicians. Additional appropriations for employment of nurses by School Committee of Boston. Instruction in public schools as to fire dangers. Appropriating \$50,000 for publication of certain text-books by the State Board of Education. Authorizing cities and towns to provide free meals for school children (committee report favorably). Extending the benefit of the teachers' pension fund to truant officers, school nurses, matrons, janitors, and persons permanently employed in the administrative offices of the School Committee of Boston.

MISSISSIPPI

Bills passed both Houses: Regulating purchase of school supplies. Requesting the Governor to designate a week during the month of February to be known as "Good roads and rural

school consolidation week." Appropriating \$126,000 for State Normal School at Hattiesburg. Authorizing boards of supervisors to issue bonds for establishing and equipping agricultural high schools. Appropriating \$10,000 for summer normal schools in 1912 and 1913. Appropriating \$85,000 for support of A. and M. College.

Bills passed Senate: Establishment of county agricultural high schools. Premiums for excellence in boys' corn clubs. Committee to investigate the State Agricultural Experiment Stations.

Bills pending in Senate: Eligibility of women to office of County Superintendent. Appropriation of Farmers' Institute and agricultural extension in Mississippi A. and M. College. To prevent nepotism among school trustees.

Bill pending in House: Appropriating \$15,000 for Farmers' Institute.

NEW JERSEY

Bills passed Senate: Retirement of teachers after thirty-five years service. Appointment of truant officers compulsory. Teachers' pensions to be paid from funds derived from railroad taxation. Teachers, Principals or Superintendents may be retired by resolution of local Boards of Education (approved March 13).

Bills pending in Senate: To establish an additional State Normal School. To prescribe the terms and conditions under which degrees may be conferred by institutions of learning.

Bills pending in Assembly: Salary of County Superintendents increased from \$2,000 to \$3,000. Repeals the act requiring examination for graduation from grammar schools and entrance to high schools. To provide tuition for the higher education of the blind. Requiring each city Board of Education to employ one or more medical inspectors, dental surgeons, and school nurses. Providing for payment of pensions from regular school fund instead of from the general moneys in the State Treasury. To provide for retirement of teachers on half pay after thirty-five years' service, twenty of which shall have been within the State. Minimum pension \$300 per annum.

NEW YORK

Bills pending in Senate: Teachers of defective children in charitable institutions of Greater New York under supervision of the Commissioner of Public Charities shall receive the same pay as teachers of similar classes in the public schools of New York City. Empowering the New York City Board of Education to provide entertainment or other means of education or recreation and to charge admission fee for same. Establishment of training school in agriculture and related subjects by County Boards of Supervisors. \$63,000 increase in appropriation for Potsdam Normal School. Authorizing cities and union free school districts to establish special training schools in agriculture and related subjects and extending State aid to same. Invests peace officers, including policemen, with all powers of attendance officers. Establishing State School of Agriculture at Cook Academy, Montour Falls. Amending S. 376 so as to give State Institute instructors benefit of teachers' retirement fund. Charter for the City of Buffalo, establishes a Board of Education which shall have charge of the public schools under the control of the City Council. Superintendent selected by the City Council. Council given full authority regulating courses of study, conditions under which graded lists shall be prepared from which teachers shall be chosen, and terms and compensation of their employment. Council made Board of Trustees of teachers' retirement fund.

Bills pending in Assembly: Establishing a State training school for farmers and providing for branch schools thereof. State schools of agriculture in Sullivan County, State normal and training school at Liberty. Excluding unvaccinated children from public schools. Regulating salaries of teachers in State normal schools. Relative to salaries of supervising and teaching staffs of the Board of Education of Greater New York. Providing free spectacles or eye-glasses for school children of Greater New York.

SOUTH CAROLINA.

Laws enacted (over Governor's veto) : Appropriating \$4,300 for teachers scholarships at the University of South Carolina. Appropriating \$8,000 for a heating plant at State Colored Industrial and Mechanical College.

Bill defeated in House: Providing for medical examination of school children.

Laws enacted: Providing for consolidated and graded schools in country districts and appropriating \$15,000 annually for same. State aid of \$200 per year to rural schools having collected a minimum special tax of four mills; employing two certificated teachers for minimum term of six months; having minimum enrollment of fifty and minimum average daily attendance of thirty pupils; having a comfortable, sanitary building with minimum prescribed equipment; and having a course of study and classification approved by State Board of Education. State aid of \$300 per year to rural schools employing three or more teachers for a minimum of seven months; a minimum enrollment of seventy-five and average attendance of forty, other conditions the same as above.

VIRGINIA

Bills passed both Houses: Increasing the appropriation for primary schools by \$32,900. Removing the Commissioner of Agriculture and the President of Polytechnic Institute from the United Agricultural Board.

Bills passed Senate: Increasing annual appropriation for State Female Normal School by \$5,000. Increasing annual appropriation for negro normal school by \$1,000.

REVIEWS AND NOTICES

Introductory Philosophy, a text-book for colleges and high schools, Charles A. Dubray, New York, Longmans, Green, and Co., 1912, pp. xxi+624. \$2.60 net.

One very important result of the Catholic educational movement is the demand for text-books which can be safely and profitably used in our colleges and schools. Our teachers are no longer content with manuals that either pay no attention to the rightful claims of the Church or are openly hostile to anything that would redound to the honor of Catholicism. And it would certainly be unfair to our pupils if they were left in ignorance of the principles which underlie their cherished beliefs, of the historical facts which justify the action of the Church, or of the debt which art and literature and science owe to Catholic authors. It is not of course meant that a text-book written by a non-Catholic author is for that very reason worthless; but to any one who understands the correlation of studies it must be evident that we need Catholic books on every subject that finds a place in the curriculum. Once we accept the principle that religion must enter into all our thought and action, we are forthwith obliged to make religion the central factor in the educational process.

This is especially true in regard to that department of knowledge in which education must seek its ultimate basis and to which all other branches of science must sooner or later lead the educated mind. Philosophy of one kind or other is constantly exerting its influence, not only in university halls where it speaks its own formal language, but also in the secondary and elementary school where it finds its application. In the selection of ideas, the establishment of principles and the formulation of methods, the really decisive factor is philosophy. Every educational system is a concrete embodiment of some philosophical view or theory; and every teacher who shares in the work of that system, is an exponent, not in methods perhaps but certainly in action, of a deeper

philosophical thought than would seem to be implied in any item of instruction that the curriculum suggests. It is obviously important that the Catholic school should be the concrete expression of a sound philosophy and, furthermore, that the Catholic teacher should be fully aware of what such a philosophy means for education.

Dr. Dubray's book, though not written primarily or exclusively for teachers, seems to meet some of their most urgent needs. It is introductory in the sense that it shows what philosophy means, what it undertakes to do and how it sets about its tasks. The several divisions of philosophy are treated from a unitary point of view, so that the student is able to correlate principles and conclusions while recognizing the variety of problems which call for investigation in each department. This plan has its advantages: it opens up a view over the whole field, presents the different sections in due proportion and, without attempting to be exhaustive, lays emphasis on the fundamental truths. The student is not thereby given the idea that he has the whole of philosophy served up in one compact volume; he meets with suggestions at every turn, and the more carefully he studies the text, the wider will be the range of questions that occur to him. He will, at any rate, be convinced that philosophy is not a succession of intellectual quicksands, but that it has a permanent basis of truth which alone makes possible and secure any further instruction.

A welcome characteristic of the book is the constant endeavor to combine the teachings of scholastic philosophy with the accredited results of modern research. While this is in accordance with the direction of Leo XIII in the *Aeterni Patris*, it is also in keeping with the requirements of educational method. It is the principle of adaptation applied on a large scale and to the highest reaches of rational truth. For the teacher in particular it should serve as an object lesson. Unless there is some knowledge of lasting value, it is hard to see how one is to make the new fit into the old. Just as the whole process of mental development presupposes a permanent mind, so the growth of knowledge, philosophic or scientific, re-

quires that the truth once established, however far back in the past, shall endure as the central body around which all new acquisitions must be grouped.

Scholasticism, moreover, was not only a system of doctrine, but a method of teaching as well. It insisted on definite statement, on clear-cut division, on arguments that could stand the test of being cast into syllogistic form. It accustomed the student to look at a question from every point of view, to think out objections and in discussing them to test his own principles. But there are features of method that can never be dispensed with by any philosophy that is strong enough to invite criticism; it is therefore well that they should appear in a text-book which undertakes to deal with fundamental problems. The teacher who appreciates analysis will prefer a concisely stated argument to long pages of ponderous vagueness that too often are only a cloak for fallacy.

This conciseness, again, affords ample opportunity for enlargement where the book is used in the classroom. No teacher cares to be tied down to set phrases that leave nothing more to be said by way of explanation. And, on the contrary, nothing is better calculated to keep up the interest of the student and to quicken his powers of thought than the development which the teacher gives of a principle or theory, however briefly it may be presented in the text. While the author thus points the way and determines the order of topics, the teacher's individuality has free play and the student is taught what it means to grapple with a problem.

We have need of such books as the one which Dr. Dubray has written, and it is gratifying to note that they are being supplied by the instructors and graduates of the University. It is one more service which the University renders to Catholic Education.

THOMAS EDWARD SHIELDS.

The Catholic Encyclopedia; Volume XIII. Revelation—Simon Stock. New York: The Appleton Company.

Numerous contributions of an educational character make this latest volume of the Catholic Encyclopedia especially

welcome. The symposium of articles on the "Schools" might be selected as the most important. They present in a concise and attractive form the story of the development of the Christian schools from Apostolic to modern times, showing in particular the characteristic types of the middle ages and the present state of Catholic schools in the great countries of Europe and America. The status of the Church and State in regard to education in Germany, Austria, France, England, Ireland, and the United States, the Parochial and the Public Schools, the principles embodied in the Parochial Schools, their organization and statistics are some of the points treated. Catholic education in the English speaking countries, Australia, Canada, England, Ireland, Scotland, and the United States, is exposed in separate articles by well-known Catholic writers. Perhaps in no other single work can so comprehensive and authoritative an account of the Catholic educational system be found.

Catholic teachers will derive profit from many of the general and historical articles. The excellent contribution on St. Bartholomew's Day, for example, will enable them to combat the errors so commonly found in the text-books dealing with the subject, and the article on "Scholasticism" will furnish them with a correct view of a method and a system which like many other things connected with Catholicism have suffered at the hands of the historians. There are short articles on institutions of past and present educational interest among which might be indicated those on the University of Salamanca, the University of St. Thomas of Manila, and the Seminary of St. Sulpice, Paris. It is to be regretted that the article on Cardinal Sadoletto is so brief. His salutary influence on the educators of the Renaissance, and his distinction as one of the early advocates of compulsory education, should be more widely known.

PATRICK J. MCCORMICK.

Four Martyrs of Tonkin, Who Belonged to the Dominican Province in the Philippine Islands. Rev. M. B. Cothonay, O. P. New York, P. J. Kenedy & Sons, 1912, pp. 240.

The constant state of social and political unrest that marked the destinies of the southern portion of China from the latter

part of the tenth century to the beginning of the fifteenth century, and then upward to the close of the years 1700 to 1773, between which time the four martyrs of Tonkin suffered horrible deaths, forms a stirring background for the biographies of these Dominicans.

In dealing with the remarkable lives of Francis Gil De Federich, Mathieu Alonzo Liciniana, Hyacinth Castagneda, and Liem of Peace, Martyrs, three of whom were Spaniards and one a Tonkinese, the compiler goes into an entertaining study of the history, institutions and customs of the quaint folk that hold forth on the southern shores of China.

The scenes are all laid in or near the immediate vicinity of Tonkin and the Tonkinese, or Annamites, as they are sometimes called, those people who come under the domain of French-Indo-China, are shown in all their various moods and complexity of character. If from a sociological view-point alone the book is considered, the work is extremely interesting. Besides this there are many admirable sides to the work. Written in a clear concise style, its literary value is prominently marked. The tragic events that follow one another in such rapid succession in the lives of the martyrs are presented in vivid and dramatic language.

The four martyrs were put to death at Hanoë, the Capital of Tonkin, and the graphic pictures that are drawn of their martyrdom send the blood of true Christian sympathy coursing through the veins in frantic outbursts at the ignominy they were forced to suffer. To the missionary that will eventually find his way to China, or to the student of History, the lives of the four martyrs, compiled by a Dominican Father, will prove interesting, entertaining and valuable from every side. There are contained in the book many interesting facts pertaining to the manner of living, the hopes, ambitions, and prejudices of the people who dwell on that far-off Eastern shore. The almost primitive institutions that prompt the pagan heart to ancestor worship and to the offering of grotesque ceremony to Confucius, are all adroitly analyzed within the two hundred odd pages that form such interesting reading.

No story of hardship, of heroism, of bravery, can surpass the narration of grim intrepidity that forces the martyr to willingly suffer death rather than yield his religious principles. Character, such as is here set forth, should prove a source of

inspiration to the reader whether he be Christian, Jew or pagan. Early boyhood, especially at that age of adolescence when a model is needed to guide the foot-steps into the proper channels,—when an ideal is sought for the father of the man that is to be,—needs just such a book as the above mentioned to spur it on.

Besides being a record of what four brave, true souls went through for their faith, the book will have accomplished, not only for the individual into whose hands it falls, but for society at large, a great good if some of its many salient suggestions are followed. Practically one-half of the pages in the entire volume are given over to a clever sketch comprising Historical Notes on the Kingdom of Tonkin from the beginning of Christianity there until the year 1906, when the four martyrs, coming down the ages, unfold no more interesting and Carmelites, who held missions in the various parts of the country in the early centuries when the vicissitudes of the Church were many, is admirably told.

JOHN JAY DALY.

Chinese Lanterns, Alice Dease, St. Louis, Mo. B. Herder, 1911, pp. 160.

Stories of the Orient, dealing with the marvelous work done by Catholic missionaries, and the spread of Catholicism, comprise this delightful little book. The tales of early Christian martyrs, coming down the ages, unfold no more interesting episodes of bravery and conviction in matters religious than some of the narratives set forth by the author of *Chinese Lanterns*.

Told in simple, entertaining style, any child would enjoy hearing the experiences related of those who first planted the seed of Faith in far off China. The book is full of authenticated facts that, with the deft hands of a master story teller, mold themselves into stirring scenes of action mingled with pathos and sympathy. The atmosphere generated between the covers of "*Chinese Lanterns*" fairly breathes of incense and josh-sticks. As an educational feature the work, which comprises a series of separate short stories, could be profitably used in any kinder-garten, as well as on the table of a grown-up's library.

JOHN JAY DALY.

The Catholic Educational Review

SEPTEMBER, 1912

RELIGION FIRST IN CATHOLIC SCHOOLS*

“Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ.” Colossians, II, 8.

Representatives of the Catholic Educational Association:

The diocese of Pittsburgh bids you a hearty welcome, and thanks you for coming here with your convention. In this grim and rugged industrial centre of the mills and mines of Western Pennsylvania you will receive a cordial welcome from the generous and hospitable people of all classes and creeds.

Nowhere will those who differ from us in belief be found more interested in a convention which brings together the representatives of every department of Catholic schools from the primary to the university, or better disposed to learn from authoritative sources and judge with fairness the reasons why Catholics build and maintain their own schools and the principles which differentiate Catholic schools and Catholic education from systems which attempt to compromise with every sect and endeavor to accomodate themselves alike to belief and unbelief. In Pittsburgh the delegates will find grati-

*Read before the Catholic Educational Association, Pittsburgh, June 24, 1912.

fyng evidences of progress and activity in Catholic schools.

On every hand are Catholic churches, schools, and institutions of charity which testify to the zeal and energy of our people in the cause of religion and education. In this city with a Catholic population of 180,000, there are seventy-four Catholic churches, fifty-seven parochial schools with nearly twenty-four thousand pupils enrolled; that is, more than one-fourth of the school children of the city of Pittsburgh are in Catholic schools, and before this decade ends, when all our parishes have their own schools, over thirty-three per cent of the children of this city will be educated in Catholic schools. There are 48,905 pupils in the Catholic schools of the diocese. What is being done in Pittsburgh is being done in other dioceses. Surely and steadily is the system of religious schools represented by this convention being built up and perfected in every part of the United States.

The great question of our day is the question of education. Education forms men and nations and that system of education is best which gives man the true ideal or conception of his relations to God, to society, and to the world around him.

True education is the full development and the right guidance of man in the way of duty to his last end. The Catholic Church declares that to educate man as man, is to draw forth, cultivate, train and direct all the powers and faculties that God has given him. It prepares man to seek knowledge from the lowest order to the highest truths on earth and to contemplate infinite wisdom and goodness in heaven. It fits man for the battle of life by moulding him to God's service in this world and in the next.

Hence the instruction or development of intelligence or intellect is not the whole end of education. To be com-

plete it must draw out, form, cultivate and strengthen all the powers and faculties of man and train him to use these noble endowments for the highest purposes of life.

Education, to be worthy of the name, trains the faculties of the intellect to grasp and contemplate the truth; it trains and disposes the affections of the heart to desire and cling to the beautiful and the good. It restrains and purifies the passions; it teaches the will to yield to reason and obey the dictates of conscience in doing right and avoiding wrong. The unequal development of man is not education. No process that does not take into account the present and the future, the temporal and the eternal, can claim to be philosophical, complete or desirable.

The whole man, the image of God, the immortal being with dread responsibility, is to be formed, strengthened and perfected, body and soul, mind and will, heart and conscience.

The American people are awakening to the fact that something more than mere utilitarian knowledge is needed to build up a just moral character in man and lay a solid moral foundation for good citizenship in this nation.

The Catholic Church, guided by superhuman wisdom and the experience of long centuries, declares that mere intellectual instruction will not prevent crime, make men honest and chaste, or insure the sanctity of the home or the security of the state. If there is a duty of self-restraint, or an ethical duty of any kind to be done, there must be back of it a religious truth to be learned, so that morality in action and truth in religion are inseparable. Without religion there is no such thing as fixed principles of morality. Ignore religion and the power that sustains and the authority that sanctions all laws of human conduct are wanting. To exclude religion from education is

to exclude morality. Morality not only means duty, but it also means obligation. It points out our duty and tells us the reason why we should do our duty. The reason why we are bound to be moral at all, or why some actions are to be designated as good and some as bad, cannot be determined or taught without religion. Moral duty is a law which binds the conscience, the source and sanction of that law is God. There is then no morality or obligation to obey conscience without religion which teaches us the existence and the revelation of God and the obedience which we owe to our Supreme Law-giver and Judge.

In other words, "Morality needs a divine sanction and the obligation enforcing it must come from God." Knowledge is one thing, virtue is another. Education without religion may make a professor of mathematics or chemistry, it cannot make the Christian. "Quarry the granite rock with razors or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passions and the pride of man."

An education which does not bring man nearer to God is a failure, and if, in any way, it leads him away from God and his everlasting destiny, it is a curse. "For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy of God; for it is not subject to the law of God neither can it be." (Rom. VIII, 6, 7.)

Catholics hold that any system of public instruction that ignores religious training is defective, and while the Church claims no jurisdiction over outsiders, and does not interfere with them in the education of their children, she does claim a lawful right to exercise guidance and control over the education of her own members whom she

has to instruct in the truth, warn against error, and guide to salvation.

The Christian child has a right to a Christian education. By baptism the child is incorporated with the Church and made a member of the Christian family. If he is to grow up in Christian faith and virtue, he must be taught from the dawn of reason to know his heavenly Father and trained in all the religious duties and qualifications that fit man to serve God and seize the everlasting inheritance promised to those who walk in the way of the Lord's Commandments. "Now this is eternal life: that they may know Thee, the only True God, and Jesus Christ, whom Thou hast sent." (John, XVII, 3.) Religious knowledge, therefore, is the first and principal science to be studied.

Religious knowledge does not consist in simply learning the sacred name of the Infinite Being and a few verses from the Bible. Religious worship and service imply more than an hour of instruction once a week in Sunday School.

"Religion is not a study or an exercise to be restricted to a certain place or a certain hour; it is a law and a faith, that ought to be felt everywhere."

Nor can religious instruction be left entirely to the home, for the children of careless and indifferent parents are neglected at home and rarely found in Sunday School. That thousands of American homes fail, and fail utterly as schools of religious instruction, is evident from the creedless and churchless millions and the increase of crime among natives of these United States.

When home training is not altogether neglected, the burden of religious instruction is usually placed on the mother. The father seldom realizes his duty, and often the mother is not able, for many reasons, to devote the time and attention required for the proper instruction of

children in religious truths and conduct, and the whole work and responsibility falls on the one hour or two given in the week to catechism in the church. One hundred and sixty-seven hours given to the things of this world and one hour to "seek the kingdom of God and his justice." Fifty-two hours in the year to learn the truths that count for eternity and eight thousand seven hundred and eight (8,708) hours to learn and gather the things of time.

No wonder that religion has so little part in the lives of millions when it has so little share in their education. To exclude religion from the schools of a nation means to exclude religion from the life of a nation. We cannot gather grapes of thorns or figs of thistles. A religious people can never spring from unreligious schools.

The Catholic Church, sensible of its mission to save souls in an agnostic and materialistic society, meets the conditions by employing the home, as far as possible, the Sunday School, the sermon, and all the agencies of Sunday services; but she goes further and gets down to the only fundamental and adequate system by establishing parish schools, colleges, and universities, where, hand in hand with all secular sciences, the knowledge of God and of divine things is taught.

Mr. Balfour, the late leader of the Conservative Party in England, expressed admirably the conviction of Catholics: "I have always cherished the hope that our elementary state schools eventually would be so conducted as to secure to every child the kind of religious instruction his parents desire him to receive. This is the sole solution that appeals to me as strictly compatible with our ideas of religious liberty, of parental responsibility, and of the primordial necessity of religious training in children's education. I hold it to be an evil, aye, the greatest of all evils, to permit children to be brought up in

schools in which no provision was made for religious formation. And I solemnly express today my hope that England will never accept the responsibility of public instruction without religion."

The experience of wise governments is that loyalty and patriotism must be based upon religious faith. Unless we recognize in rulers, even when elected by the people, something more than mere delegates of the people, unless we see in them human instruments of an authority delegated from God himself, reverence and obedience to the state will not long endure. When the religious principle of reverential obedience to civil rulers because they rule *in God's Name* is gone, disloyalty, sedition and rebellion become legitimate whenever expedient, and with the disappearance of reverence for authority from civil and social life, it will also disappear from the family circle and from the schools. Parents and teachers will be regarded as adults whom the young heed because disobedience does not pay; without religion the old idea of obedience as a moral virtue and as a duty to God's own representative is devoid of power to bind the human will.

The Father of our country recognized this great truth, and in his farewell address to the American people spoke these memorable words:

"Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

And again: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars to human happiness, these first props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish

them. A volume could not trace all their connections with public and private life. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligations deserts the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion."

If religion is to influence the community it must fashion the minds of the young. Children who are trained to pray, to go to church regularly, to respect the ministers and ceremonies of religion, to believe in God, to hear and obey the Church, can never escape altogether from the impressions and habits of such training. But children who attend a school that has no positive religious character or color and no supernatural basis for moral teaching, naturally grow up indifferent to everything but the pleasures and profits of this world. The separation of creed and conduct, of definite religion and education in school, does not mean that the school is non-sectarian. It really means that the people are heavily taxed to support schools in favor of one class, and that privileged class are the agnostics. Because an unreligious system of education is satisfactory to an agnostic or an infidel is no reason why it should be accepted by a Catholic when he is free to build and support schools which his children may attend with quiet conscience and without peril to their faith.

Our parish schools, animated by a laudable spirit of rivalry and strengthened by the opposition of bigotry which they arouse, are giving their pupils the best equipment for commercial, civic and domestic life by establishing the principles of religion as the foundation of justice, obedience to law, reverence for authority, loyalty and patriotism, for without spiritual righteousness the moral

attributes of true citizenship and upright living are not to be found.

The teachers in these schools are the most unselfish and devoted body of women and men in the teaching profession; teachers, as a rule, who have chosen to wear the religious garb and dedicate themselves to the arduous and ill-requited labor of Christian education solely for the love of God and the salvation of souls. Their work is truly apostolic and deserves our deepest gratitude. They are true church-builders, for they contribute a large part of the growth and strength of the Church of Christ in this country.

The Catholic school system is being built up and maintained by sacrifices which our fellow citizens know little of—in many cases the sacrifices of hard-working fathers and mothers who pay their proportionate share of taxes to support schools for the children of their neighbors, and also bear the burden of building and maintaining Catholic schools in order that with the best secular education their children may receive a complete Christian education, and that Christ's truth and grace may be ingrained in their being as the guiding principles of their lives. While no useful branch of knowledge is neglected and the standard of proficiency is up to the average of other schools, the pupil is constantly surrounded with all the safeguards and helps which religion affords. Everything that tends to chasten the senses and elevate the soul is made use of in the Catholic system of training the child. Sacramental graces, Scripture lessons of faith and piety, pictures of holy scenes and persons, sacred statues, prayers, singing hymns, all are constantly and largely mingled with every element of human education, that the heart may be formed as well as the mind, and that the will may be strengthened as well as the intellect in the soul of man. How much better are such schools for

Catholics than schools in which every distinctive Catholic sentiment is suppressed, every Catholic prayer and practice prohibited, every Catholic doctrine rigidly excluded. For some reason we have not sufficiently resented the imputation that the Catholic school system is un-American and that an unreligious school is distinctly American. Nothing could be farther from the truth. A system of public education which pleases secularists, skeptics, free-thinkers and atheists by excluding definite Christian Doctrine, does not deserve the name American. The foundation stones of all Christian civilization are religious schools. Destroy the foundation and the structure falls.

The first schools established on this Western Hemisphere were Catholic schools to civilize and educate the Indians. At the promptings of the saintly bishop Las Casas, in 1516, Spain legislated for the establishment of schools and churches in every settlement of New Spain. As in the early civilization of every country in Europe, so in the first schools of the New World, the teachers wore a religious garb, lifted up the sacred symbol of Redemption and hung it on the walls of the schools; the sign of the cross was made in the name of the Blessed Trinity; the names of Jesus and Mary were invoked, the spiritual power of the sacraments purified and strengthened, and the light and life and liberty of Catholic truth and piety filled all hearts with peace and joy. The religious garb and emblems of Christianity are not of yesterday. They were old and familiar in the schools of Europe before Columbus sailed from Palos on his voyage of discovery. They have an honorable history if not a prescriptive claim of four hundred years of unbroken service in American schools. The oldest university in the Western Hemisphere is the Catholic University of San Marcos in Lima, Peru, founded in 1551; fifty-six

years before the English settlers landed in Jamestown; fifty-eight years before Hudson sailed into the Bay of New York, and sixty-nine years before the Mayflower touched the shores of New England. Two years later, and seventy-three years before a university was proposed in New England, the Catholic University of Mexico was opened. Catholic schools were founded within the present limits of the United States in Florida and New Mexico before the year 1600. The oldest school in the thirteen original colonies was a denominational school established by the Reformed Dutch Church in 1633. The first Catholic school in the English Colonies was begun at Newton, Maryland, in 1640. Practically all the schools established in the colonies prior to 1800, and down to the middle of the last century, the great majority of public schools, were religious schools, in the sense that denominational and dogmatic religious doctrines were taught along with secular knowledge. Every religious body aimed to have its own school to instruct the pupils in the faith professed by their parents, and from these denominational schools the public school system, dominated by Protestant majorities, originated, and for years maintained that sectarian character which has played an important part in the rise and development of the Catholic school movement.

The fruitlessness and inefficiency of a non-sectarian system of education and the spiritual dangers of schools from which all positive religious training was excluded in order to conciliate all and offend none, soon became evident, and Catholics, even before the end of the eighteenth century, had decided to establish religious schools in which children would be trained up in the knowledge and practice of their faith. This has always been the policy of the Church. Though small in number and poor in material resources, Catholics began with their first

settlements in this country to establish parochial schools. They proceeded on the principle that the religious school was as necessary as the church. After the Civil War, increased numbers and the wise discretion of the Second and Third Plenary Councils of Baltimore gave new inspiration, vigor and a more definite shape and plan to that system of Christian education which is today the strength, security and glory of the Church in this country.

How well that system is succeeding is evidenced by this assembly—a system now fairly started and comprising nearly thirty thousand teachers and 1,540,000 pupils. The system is now beginning the second period of its development. The rapid growth and expansion of the Church, the frequent formation of new parishes and lack of means, leave about one-half of the Catholic children in the United States without parish schools and the influence of religion in their education is correspondingly incomplete and impeded. The undenominational school is at its best only a second choice, and far short of the Christian ideal, to those whose faith is first, and wherever their numbers and means will permit, Catholic parents are hastening to establish their own schools in which Catholic doctrines and Catholic devotions in all fullness may be taught and inculcated as the ruling principles of life.

You are here to deliberate under the guidance of the authority of the Church how best to preserve inviolate the priceless heritage and traditions of Christian education which have come down to us through the ages of Christianity, how, at all costs, and all privations, to give their treasures of wisdom and virtue to the youth of our day, and hand them down, not broken or impaired, but enhanced, to those who will come after us.

This Congress will not have met in vain if it advances our schools but one step further toward a complete sys-

tem of unity in books, methods and curriculum, and brings about a closer relation of elementary schools with the high school, of the high school to the college, and of the college to the university. In all schools, the science of religion must hold the place of honor. The course and method of religious teaching in our schools has not yet reached the term of complete development. While all realize that it is of supreme importance, some have been so eager to excel in secular studies that the culture of the spiritual man has not received its full measure of attention. Let us never abridge the course of religious instruction in our schools in order to devote more time to other branches. Let us rather extend the course of religious study and give the most careful training to fit teachers to impart this most vital of all portions of education. The stronger religion is in our schools the stronger patriotism will be in the hearts of the people. Our country needs clever men and women, but needs virtuous men and women more; not agitators and demagogues, brilliant and shallow, but citizens thoroughly learned in the principles of true knowledge and solidly grounded in the principles of true morality. Fear and love of God, reverence for law, obedience to authority, honesty, purity, respect for the rights of others, fairness and justice to all men, are the virtues that must be planted, nourished, developed, and constantly strengthened in the human mind and heart, if the child is to be educated into a God-fearing and law-abiding citizen.

REGIS CANEVIN,
Bishop of Pittsburgh.

THE USE AND THE ABUSE OF THE TEXT-BOOK

The text-book in the hand of the teacher has been frequently compared to the chisel in the hand of the sculptor, the saw in the hand of the carpenter. We have been told that a sure sign of mediocrity in the teacher, the sculptor and the carpenter is to complain overmuch about tools. Michelangelo, it is argued, never bothered particularly about his chisel, because Michelangelo had the ability to produce distinctive results with any chisel; and, similarly, a really good teacher holds aloof from text-book wars, because a really good teacher can do his work well with any text-book or even with no text-book at all.

This comparison and its implications, this likening of the text-book to the tools of an art or a trade, is not without its merits; it has an undoubted basis of partial truth. But at the same time it can be, and generally is, carried too far, with the result that misconceptions of the nature of the text-book inevitably follow. Similes are in themselves excellent things, but similes carried beyond the bounds of similitude are legitimate children of the father of lies. While in one sense and from one point of view the text-book is a tool, considered in other of its aspects and relations the text-book is much more than a tool; and it is the purpose of this paper to glance at the text-book in some of those aspects.

For one thing, the text-book may be considered as a source-book. It is not the only source-book, or even pre-vaillingly the best source-book; but in many subjects, notably in the mathematics, as a source-book it makes a decided appeal. Thus a common, grammar school text in arithmetic furnishes both teacher and pupil with the bulk of their materials and the principles of their methods.

From this point of view the text-book is a tool, and considerably more than a tool.

The rightly constructed text-book is likewise the Baedeker of a given subject. It is a guide-book for both teacher and students. That the teacher needs its assistance less than the pupils does not militate against the fact. A traveler visiting the field of Waterloo for the first time may be able to locate every point of interest without the aid of a guide-book; but it is more likely that under such circumstances he will overlook more than one important detail and carry home with him impressions almost as extraordinary as those recorded in the late Mark Twain's map of Paris. But put a guide-book into his hands, and the traveler, with a liberal use of his eyes, his imagination and his sense of humor, will receive a fairly correct impression of the Battle of Waterloo and a relatively adequate idea of the field. Similarly, the class taught to use the text-book as a Baedeker of United States History or Commercial Geography will, all else being equal, have a better organized conception of the subject at the end of the term than the class that covered the same ground without systematic guidance. True, systematic guidance may be supplied by an exceptional teacher; but it is essential to remember that exceptional teachers are scarce and that most of them are rather forceful in their insistence on the text-book as a guide.

Within its limitations, the text-book takes its stand with the dictionary and the encyclopedia as a reference book. Indeed, its importance from this point of view can hardly be overestimated. It may not be the most exhaustive or the most admirably arranged reference book, but in the majority of cases it is the reference book that is most frequently consulted. This statement can readily be verified. Let any skeptical teacher present to his class a list of questions roughly covering the school subjects,

and he will find that, should the pupils find references necessary, those references will in almost all cases be drawn from text-books rather than from lexicons and encyclopedias. The case is on record of a little girl who once consulted her old spelling book to find if the dictionary was right. And I know of at least one professional man who keeps several of his college text-books on his office desk to be consulted as occasion requires.

An advantage of the tool simile applied to the text-book is that it implies that the text-book has limitations. Thus, the text-book in the hand of the teacher has at least one point of resemblance to the chisel in the hand of Michelangelo: Just as the chisel, no matter how excellent a chisel, is not the sculptor, so the text-book, no matter how excellent a text-book, is not the teacher. Accordingly, we must not expect too much of the text-book; certainly, we can not expect it to do our teaching for us, any more than Michelangelo could have expected his chisel to carve the statue of Moses. This may sound commonplace even to the point of absurdity; but there have been teachers, and doubtless there are teachers to-day, entertaining exaggerated notions regarding the pedagogical possibilities of school texts. Some years ago, when the school authorities were contemplating a change in geography texts, one teacher registered a most vehement protest. She wanted the old books retained. It was pointed out to her that the texts so dear to her heart were unpedagogical, antiquated, unreliable. "I know," she grudgingly admitted, "but they are so easy to teach. I've looked through those new books, and I can see quite plainly that if they are adopted I'll have to do the teaching myself."

Another point of resemblance between the chisel and the text-book is that just as the chisel may be a defective chisel, so the text-book may be a defective text-book.

Some teachers and all pupils have to be led to perceive that no text-book is infallible. We all have at various times written ideal text-books—in our minds, but somehow the idealism vanishes when once our work gets itself printed and lies open to the kindly scrutiny of our fellow teachers. Never yet has the text-book been written which did not manifest some sort of error—judicial, pedagogical, apperceptive, typographical. About the utterance of the text-book there is nothing in the Catholic sense *ex cathedra*.

It must be remembered, too, that not all parts of the text-book are of equal importance. In United States History, the Battle of the Brandywine merits less attention than the adoption of the Constitution. In formal grammar the distinction between strong and weak verbs is of less moment than the distinction between transitive and intransitive verbs. Simple addition in arithmetic is of far more value than partial payments. These and similar facts, teacher and pupils must alike realize; and it is here that the efficiency of the teacher is manifested. The mechanical and sometimes arbitrary divisions of the text-book, much less the number of pages actually devoted to a given phase of the subject, are not indications of relative importance. Those indications can be furnished only by the teacher who knows the book and also much more than the book.

In these as in other things the text-book reflects the personality of its author, and in this truth lies both its essential strength and its essential weakness. Those of us who in our school days studied Eggleston's United States History know how interested we were in certain phases of the colonization movements; it was only years afterward that we discovered in the book the personal bias of the author which moved him to devote much space to colonies that caught his fancy and to dismiss other

colonies almost brusquely. Had the author been a Catholic such phases of the movements as the settlement of Maryland and the labors of the missionaries would have received more attention. I have on my desk—though not for class use—a literature text-book wherein I find it stated that Browning led many persons to suppose him the possessor of poetic insight. The statement as a statement is unassailable; but the peculiar wording reveals what some of us must consider an unfortunate animus on the part of the writer. Text-books pertaining to the exact sciences afford less opportunity for the display of personality, but in every text-book the author is revealed.

In the face of such conditions, what is to be done? Simply this: The pupils must be brought to realize that just as their teacher is a human being speaking to them within the four walls of the classroom, so the author of their text-book is a human being writing to them from a distance. Without their faith in humanity being undermined, they must be brought to realize that the author of the text-book is probably as liable to error as is their own teacher, and that the author has his whims and his pet theories even as all men and women have whims and theories. This realization is desirable in many ways, not the least being that it brings the pupils into vital, intimate relations with the text-book which ordinarily they are prone to regard as something remote and impersonal.

Even at the risk of being considered a destructive critic, I venture to suggest a number of professional "don'ts" concerning the relations of the teacher to the text-book. And the first of these is: Don't follow the text-book slavishly. The text-book, however excellent, is not an end in itself. We must distinguish between the text-book and the subject which it is enabling us to teach. There are teachers, as we have seen, who confound

Michelangelo with Michelangelo's chisel; but there are also teachers who are apparently under the impression that Michelangelo's chisel is also the statue of Moses!

On the other hand, don't ignore the text-book. Some years ago there was a professorial gentleman who in some unaccountable way secured employment in a high school. "And now for your text-book," the principal began; but the new instructor cut him short. "Text-book!" he snorted. "I want you to understand that I know my subject." This was, of course, very impressive, but in less than a month the instructor was dismissed. The principal had found out that the students did not know the subject. The text-book can never be ousted from its assured position, even when supplementary reading obtains. Even there the text-book remains the bone book of the course, and for that reason, if for no other, can not be ignored with impunity.

A truism of pedagogical science is the necessity of reviews. Here the text-book performs a valuable service by supplying definite work for recapitulation. The airy, fairy methods so popular in the public schools a few years ago, but now falling into deserved disrepute, overlooked the necessity of reviewing the text-book, and of reviewing it with relative frequency. President Butler writes somewhat humorously of a young college instructor of his acquaintance who used to speak of "hammering home the facts." The young man was injudicious in his method of teaching history, but nevertheless conditions sometimes exist where the only way in which results can be secured is by "hammering" of some sort or other. How, for instance, can a knowledge of the Latin declensions be secured without calm but insistent "hammering home" of the facts? In such work—and there is a good deal of it—the text-book assumes an important role. Accordingly, don't be chary of reviewing the text-book.

To say disparaging things about a text-book is easier than to use it with success and satisfaction. Perhaps this is the reason why harsh and even unjust strictures are vented on books that deserve at least a measure of praise however faint. Another "don't," therefore, would be: Don't condemn a text-book because you are unfamiliar with the subject. The severest critics of text-books are not generally the best teachers; for the most part they are inexperienced teachers and teachers in a rut. The inexperienced teacher has yet to learn that in many cases, when his class work is unsatisfactory, it is not the fault of the text-book—it is merely a case of Michelangelo's chisel in the untutored hands of Crusoe's man Friday. And concerning the teacher in a rut—but here discussion is of no avail.

Don't attempt to use a text-book before you know it thoroughly. Should a new text-book be introduced, it is the business of the teacher to learn that new text-book—if not literally, at least logically. Vainly might a teacher protest: "But I've been teaching this subject for fifteen years." The obvious and pertinent retort is: But you haven't been using this new text-book for fifteen years! Michelangelo gets a new chisel, so to speak, and he lets his hand get the feel of it before proceeding to use it on his masterpiece. The new text-book may have errors and weak points, and these the teacher must know in advance. The new text-book may have especially worthy features, and these the teacher must be prepared to utilize. And certainly the new text-book will have an individual flavor, the personality of its author more or less veiled, and the prudent teacher makes haste to get into touch with that personality. Then, too, lurking in some unsuspected footnote, may be an allusion to mythology or literature or science which the teacher may never have known or may have forgotten. A question concerning that allusion may

come unexpectedly in class some day and the teacher must not be found wanting.

Finally, don't cultivate prejudices concerning text-books and classes of text-books. The familiar and in the main excellent advice, In literature read the oldest and in science read the newest, does not apply rigidly to school texts. The old form of literature texts—those giving everything about an author except his work—is considerably less effective than the more modern type which assumes that literature is less a matter of individual biography than an interpretation of the life of the race. And in science Ganot's *Physics* is an old book as text-books go, and yet it is very far from having outlived its usefulness.

It is related of an interesting old lady that she refused to put on mourning apparel when her husband shuffled off this mortal coil. "I'm used to the dresses I've been wearing day in and day out," she explained, "and I don't intend to make myself uncomfortable just for him." I strongly suspect that that lady was a retired school teacher. Certainly she gave indications of kinship with those well-meaning teachers who resolutely oppose changes in text-books because they are used to the old books and they are not desirous of making themselves uncomfortable. Such teachers fail to understand that a change of text-books is sometimes as excellent a thing in its way as a change of scenery. A new book often freshens interest and widens the mental vision.

What is the ultimate test of the worth of a given text-book? No one can categorically say whether or not a book is generically good or bad, but every teacher can make an individual test that ought to aid other teachers to a greater or less extent. And the test—really a very simple test—is this: To what extent and in what degree does this book aid me in my work? I am supposed to

have definite aims in my teaching, I am supposed to be tending to certain specific ends. Now, is this text-book an aid or a hindrance to me in reaching those aims, in tending to those ends? Perhaps my ends are unworthy, and that is not the fault of the text-book; perhaps my methods are ill-advised, and that is not the fault of the text-book. But if my ends are worthy and my methods judicious and sound, and yet the text-book is a hindrance and not a help—then plainly the text-book is at fault. It may do well enough for other teachers and in other schools; but under the conditions that exist here and now, it is not the desirable book.

This suggests the vexed and vexing topic of uniformity of text-books, a subject quite beyond the scope of this paper. Let it suffice to say that uniformity is an ideal, and an ideal which is impossible of detailed realization. And until teachers are manufactured like brass beds and wire nails, out of a common mould, it will remain impossible of realization. For the personality of the teacher must be taken into account. Even though the chisel be an excellent chisel according to its kind, should Michelangelo insist that he cannot use it in his work, it were unwise to compel him to use it in carving the statue of Moses.

LESLIE STANTON.

EDUCATIONAL LEGISLATION AS IT AFFECTS CATHOLIC INTERESTS*

From the time of the adoption of Christianity in the reign of Constantine as the state religion of the Roman Empire till the religious and political revolt of the sixteenth century, known to history as the Reformation, there was a simple and easily understood philosophy governing the relations of Church and State. The things that were Caesar's and the things that were God's, however they might be confused in the individual apprehension, were not obscure to educated thinkers. The Church taught the abstract principles of Justice as revealed by her Divine Founder, and the State sought to approximate as nearly as possible in the actual conduct of public affairs a practical application of those principles. Obedience to authority, both spiritual and secular, was required by the Church of all of her children. If, instead of profound peace and international and domestic agreement, there was a succession of wars lasting through the centuries, it was first because of the great and prolonged effort required to civilize and Christianize the barbarians who broke up the old Roman Empire, and afterwards the jealousies, seemingly inseparable from human nature, even when surrounded by the atmosphere of religion and with the teaching of unselfishness constantly echoing through the ages from the life of the Saviour of man.

If the world did not practice in their profession the principles of Christianity, it did not in terms reject them. On the contrary, slowly but surely a civilization emerged from the remnants of the old order, preserving what was

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best in its social and political life, with ideals nobler and purer than any that preceded it because they were based upon a recognition of standards of morality supernaturally revealed.

It needs but the least reflection upon the highest forms of pre-Christian morality to see how far they fall below the standard of conduct taught by our Divine Lord. It required a direct revelation to show its truth and the Sacrifice of Calvary to enforce it; and still men must make it a life's effort approximately to live up to it, in vain bringing their own strength against their downward tendencies, unless aided by God's grace.

The most powerful indictment against the cruelties, follies and excesses of the ages of faith cannot fail to take account of their lofty spiritual ideals, which found expression in the lives of saintly men and women, in monuments of architecture, in poetry, in pictorial and plastic art, and in the establishment of principles of justice in the social and political relationships upon which all that is best in modern civilization finds its foundation. The past four centuries have added little or nothing to the sum total of knowledge of the laws of eternal justice. When authority is sought we are apt to go back to the Fathers of the Church and the great constructive thinkers of the Middle Ages. From their works as from a quarry are taken the foundation stones of modern works on abstract justice.

Men have been blinded by the dazzle of their triumphs over physical nature, which are in truth the real conquests of modern times; but in the realm of the spiritual world they have fallen away rather than advanced since they have sought to ignore the supernatural or to destroy it utterly. Nowhere do we find this truth borne in upon us with greater force than in the educational theories that have gained large acceptance in our own land. We who

stand for the Church's teaching on the subject of the education of the young have no theories of our own. If we had, it is needless to say they would have no greater, in many instances not as great, authority as those we oppose. It is not our theory, it is the Church's deliberate doctrine, based upon the experience of all the centuries of the Christian dispensation, and sanctioned by God's promise that His spirit will never fail her.

What is the Church's doctrine? It is that our first, continued and paramount duty is the service of God in that sphere which He has designed us by reason of gifts of body and mind to occupy; that this duty must be the fruit of all education; that spiritual and moral truth are especially under her care and must be taught by her governance; that while there are other truths, not in their nature spiritual, which come under the general designation of profane learning and are not intrinsically under the Church's tutelage, they cannot safely be committed to teachers who do not accept her doctrine; as all knowledge, sacred and profane, touches upon the fundamental subject of God's omnipotence and our subjection to His will; that religion therefore is "the centralizing, unifying and vitalizing force in the educational process. Whenever there is positive and immediate danger of loss of faith, the Church cannot allow her children to run the risk of perversion; whenever religion is left out of the curriculum, she tries to supply the defect."

On this general principle all Catholics are agreed. As has been said by Bishop Walsh:

"The child cannot be divided and separated into physical, intellectual, moral and spiritual parts, except by a purely mental or metaphysical process that has no corresponding reality, but everything that happens to the child, from its first breath, is cultivating or educating the

¹ The Catholic Encyclopedia, XIII, 555.

child in all four aspects. One part cannot be given to the parent, another to the street, a third to the school, a fourth to the Church, but the whole child is cultivated by each one of these agencies, and the least lack of harmony between them in purpose or means has its effect on the whole child.'"

A different view of education has become prevalent among a large portion, though fortunately not among all nor among the most thoughtful educators outside of the Church. The immediate effect of the Reformation upon those countries which adopted its varying principles was not to secularize the education of children, though those principles bore the seeds that brought that harvest. Without going into details which it would be impossible to set out in brief compass, it suffices to say that the first scheme of education in the United States under the common school system provided for religious as well as secular education, and where denominational differences made it impracticable to teach religion in the same school, subventions were made for separate schools, as in Lowell, Mass., from 1835 to 1852, and in the City of New York till 1824.* Although liberty of conscience, including equality of all forms of belief, not interfering with one's neighbor or the safety of the State, is guaranteed by the Constitution of all our American States, it is obvious from a superficial study of laws, whether based on statutes or the decisions of our courts, that they are the laws of a people professing a belief in Christianity. All religions are protected, but the spirit of our institutions, the very language of many of our fundamental laws and the implications to be derived from them show that there is nothing antagonistic to Christianity in our institutions and very much that favors it. The fact is all of the colonies

* Religious Education in the Public Schools of Massachusetts, *Am. Cath. Quart. Rev.* XXIX, 117.

* The Catholic Encyclopedia, XIII, p. 583.

were founded by religious people seeking the approval of Almighty God and accepting the doctrine of the Trinity.

"Our own country," says Dr. Edward Brooks, "was founded and nursed in the religious beliefs of Penn, Baltimore and the Pilgrim Fathers, and from the oath in the County Justice's Court to the morning prayer in the National Capitol, we show our faith in the relation of divine influences to constitutional history."*

It was farthest from their minds, when in the belief it would redound to the advantage of the individual and the State they made provision for public education, that all religion should be jealously excluded from the school-room, and a negative system of moral instruction substituted in its stead.

But this has been the result. Deceived by the thought that a division of the school funds would be giving undue encouragement to differing denominations, and inflamed in many instances by an inherited and stimulated bigotry, many States have inhibited by constitutional provision any support of denominational schools, and others forbid any religious instruction whatever. The result is that a new religion practically holds sway, save where by reason of the personality of the teacher some diluted form of positive religion is indirectly conveyed to the child's mind. It is Agnosticism,—a cult or philosophy or religion which places the State in the stead of God and would break down every right of the individual or of the family.

"In the family," says the Rev. Dr. Robert Ellis Thompson, "it sees nothing more than a natural arrangement for the perpetuation and increase of society. It would recognize no sanctity in the home, no authority in the

* "Moral Training," Proceedings Nat'l Educational Ass'n, p. 97, Washington Govt. Pr. Off., 1888.

father to conduct the education of his child except on lines prescribed by the State. Were it satisfied that he was using his paternal authority to train his child in the beliefs it regarded as superstition, it would remove the child from his custody with as much promptness as if he were training it in habits of theft. * * * Did I say Agnosticism would do these things? Both in France and Italy, and even in some parts of our own country, it has used the control of the public school system on exactly these lines and for these ends.”*

It is undeniable that outside the Catholic Church, Christianity in this country is losing its hold upon the people. The stern theocracy of the Puritan has given away among his descendants to a loose philosophy that finds its expression in Dr. Eliot's "New Religion." While among a considerable number of our fellow citizens it is still possible to arouse a more or less languid spirit of antagonism to the Church which results in a war upon the humble sisters in the Indian schools or some equally worthy object, for the most part they are indifferent on subjects of religious interest, concentrating their energy, where their hearts are touched, upon humanitarian efforts to relieve physical suffering and in the main devoting their lives to the pursuit of wealth for its own sake.

The attitude of modern society towards religion was well expressed by Cardinal Newman, when he addressed the messenger who brought him the official announcement of his elevation to the cardinalate in Rome, in 1879:

“Hitherto the civil power has been Christian. Even in countries separated from the Church, as in my own, the dictum was in force, when I was young, that ‘Christianity was the law of the land.’ Now everywhere that goodly framework of society, which is the creation of Christianity, is throwing off Christianity. * * * Hitherto, it has

* Divine Order of Human Society, p. 132.

been considered that religion alone, with its supernatural sanctions, was strong enough to secure submission of the masses of our population to law and order; now the philosophers and politicians are bent on satisfying the problem without the aid of Christianity. Instead of the Church's authority and teaching, they would substitute first of all a universal and thoroughly secular education, calculated to bring home to every individual that to be orderly, industrious and sober is his personal interest. Then for great working principles to take the place of religion, for the use of the masses thus carefully educated, it provides the broad fundamental ethical truths, of justice, benevolence, veracity and the like; proved experience; and those natural laws which exist and act spontaneously in society, and in social matters, whether physical or psychological; for instance, in government, trade, finance, sanitary experiments, and the intercourse of nations. As to religion, it is a private luxury, which a man may have if he will; but which, of course, he must pay for, and which he must not obtrude upon others, or indulge in to their annoyance. * * *

He then points out that in England, and the same statement holds good in our own country, and wherever English institutions prevail, though this habit of mind ends in infidelity, it does not necessarily arise out of infidelity. It must be recollected, he tells us, that the religious sects advocate the unchristianizing of the monarchy and all that belongs to it, "under the notion that such a catastrophe would make Christianity much more pure and much more powerful." And then he adds with great force that

"the liberal principle is forced on us from the necessity of the case. * * *. Every dozen men taken at random * * * have a share in political power * * *. How can they possibly act together in municipal or in national

matters, if each insists on the recognition of his own religious denomination? All action would be at deadlock unless the subject of religion was ignored. We cannot help ourselves."

Finally, he sums up the danger by enumerating how many things are good and true in the liberalistic theory, its precepts of justice, truthfulness, sobriety, self-command, benevolence, which are among its avowed principles, and the natural laws of society.

"It is not till we find this array of principles is intended to supersede, to block out religion that we pronounce it to be evil. There never was a device of the enemy so cleverly framed and with such promise of success. And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men, elderly men of approved antecedents, young men with a career before them."*

We cannot but regret this, as good citizens. We believe any form of Christianity is better than none. We are taught to respect sincerity and cover with the mantle of charity the sincere believer, even though he reject a part of those saving truths that are our heritage. Better, we may well believe, would it be to have the children of the land educated in some form of Christianity than to have them made proficient in secular learning with no thought of God instilled into their minds. But for our children our duty has been marked out for us by the highest authority. We cannot permit them to be educated in any religion but Catholicity, and even were the wave of infidelity to roll back and the schools to become as they once were, centers of teaching of non-Catholic Christianity, still we should have to separate them from those in-

* Wilfred Ward's *Life of Cardinal Newman*, Vol. 2, pp. 461, 462.

fluences. If this be so, still stronger is it our duty to keep them from the agnostic school.

The hierarchy of the United States, acting in the light of their own wisdom and in full accord with the spirit of the Church, have caused the parochial schools to be established, and wherever possible, Catholic children are to be sent to them. There still remain many Catholic children in the public schools, exposed to danger of loss of faith, in proportion to the lack of opportunities or neglect of their parents to instruct them privately, and the spirit of their particular teachers. But year by year the parochial system is being extended, and as it is extended, the less reason there is for Catholic children, especially in large centers of population, to receive education at the public school. Practically all efforts at a compromise between the two systems have failed. The Poughkeepsie plan, under which the School Board rented public buildings and accepted Catholic schools as public schools, was declared unconstitutional. The Faribault plan, under which religious instruction was given outside of the regular school hours, still obtains in some places in the West. But it is obvious that in the present temper of the public mind, such well-meant efforts can have but a restricted effect.

Meantime, while here and there among non-Catholics,¹ the growth of socialism and other heresies aimed at Christian civilization, the low standard of public and private morality, the alarming loss of reverence for political institutions which have enabled a self-governing people to maintain their Nation and States during the vicissitudes of a century and a quarter, have caused a serious attention to be given to our non-religious methods of education, there still remains the inveterate belief among great masses of our countrymen that secular edu-

¹ "Moral Training," Dr. Edward Brooks, *supra*.

cation in and of itself is productive of morality. Such a feeling finds expression in an Immigration Bill making an educational test a prerequisite for admission of aliens. It shows itself in the Carnegie libraries and in the constantly minimizing influence of dogmatic instruction in the public institutions of learning.

It is obvious that every effort must be made to uphold and strengthen our parochial schools, and it is the best evidence of the growth and tenacity of Catholic feeling that they are attaining a greater and greater standing. The test of competitive examinations for scholarships in various instances shows that they are holding their own with the public schools; and there is no sign of retrogression. While there is danger that the theory of the State's right to a monopoly of education may some day become acute, at present it does not seem to be pressing. It is true that some eminent persons believe that there is tendency in the direction, to use the words of Dr. Henry I. Prichett, President of the Carnegie Foundation, of assuming that education is a natural and necessary activity of the State. "All schools must be treated as parts of one national effort;" and if the growth of paternalism which just now is in such high social and political favor goes much farther, circumstances may change. The mere monetary taxes, however, which are so great and unfair a burden upon Catholics may, in themselves, be a safeguard to their schools.

In an estimate recently prepared, the average amount per capita cost of parish school education in the United States is given at \$8. During the years 1909-10 there were 1,237,251 pupils in the schools, making a total cost of \$9,898,000. The education of these pupils in the public schools would have cost approximately \$30,511,010, without considering interest on necessary property which

would have increased the sum to \$34,000,000.* When it is remembered that the Catholic citizen is bearing his share of the burden of providing public school education for all of these children besides, for at least in some localities taxation is levied in proportion to the number of children of school age, irrespective of their attendance at the public schools, it will be seen that the astute politician will be slow to disturb existing conditions."

The relative rights of the parent and of the State to the education of the child have been hitherto discussed before this Association," and it is needless to go over that ground in this presence, as the lines of demarcation are well understood. For practical purposes the fundamental principle expressed in the State Constitutions is an existing fact which will not be disturbed, viz., that the State "shall provide for the maintenance and support of a thorough and efficient system of public schools.""

"State education is found among the oldest institutions of history. It has been established in some form by nearly all the nations of the earth, and at all times the status of education has been determined by the political condition of the country." * * *

Our common schools and State universities are very dear to the hearts of the people and it must be with a clear recognition of this fact, and a strong sympathy with the underlying sentiment that prompts it that we should approach the consideration of the defects of the system of public education. A feeling, in the main justified by experience, that democracy depends for its success upon an educated intelligence, is implicit among the American people. So it is not conceivable that the com-

*The Catholic Encyclopedia, XIII, p. 583.

*Act of May 8, 1911, Sec. 1426 (Pur. Dig. Supp. p. 116).

"Proceedings 3rd Annual Meeting Cath. Ed. Ass'n.

"Const. of Pa., Art. X, Sec. 1.

"History of Federal and State aid to Higher Education, Appendix A, Blackmar, Washington, Gov't Pr. Off., 1890.

mon school system will be materially curtailed. It is unlikely, moreover, that the principle expressed in the truant laws, requiring all parents, except where circumstances render it impossible, to send their children for some part of the year¹³ to a public school, will be set aside.

Were it not for the vexing and constantly recurring question of taxation, the relation of the State to the parochial schools would not be of serious practical importance, though the possibilities of trouble, should extreme socialistic principles ever control the majority of the community, are of course quite obvious. It would be an act subversive of the guaranties of our political constitutions as they exist and a tyranny that could not be borne for the State to enforce "an alien culture on the children where there is a group of citizens holding views on religion distinct from those of the majority and numerous enough to provide a school for them. So long as the separate school conforms honestly to the minimum requirements of a code the demands of the State are satisfied."¹⁴

In looking over the reported decisions, there are not many to indicate a tyrannical attitude towards the religious rights of the Catholic parent. The Constitution of the United States provides that no religious test shall ever be required as a qualification to any office or public trust.¹⁵ It also provides that Congress shall make no law respecting the establishment of religion or the full enjoyment thereof; but in this the Constitution goes no further than to limit the action of Congress.¹⁶ The States, thus left to adjust religious liberty as they see fit, have without exception established Constitutional guarantees,

¹³ Act May 18, 1911, Art. 14, Sec. 1414 (Pur. Dig. Supp., p. 113).

¹⁴ Findlay, *The School*, pp. 105, 106; 1 Pur. Dig. 113.

¹⁵ U. S. Const. Art. VI.

¹⁶ Cooley, *Const. Lim.* Sec. 1.

not for a system of religious tolerance, but of religious equality, respecting all religions so long as they do not offend the common sense of public decency."

The cases where the courts have most often been called upon to pass upon these constitutional guarantees have been whether or not the Protestant version of the Bible can be read in the public schools. Cases in Illinois, Ohio, Nebraska and Wisconsin¹⁷ have held such reading to be a violation of the Constitution of the respective States, while in Maine, Massachusetts, Iowa and Kentucky¹⁸ the opposite conclusion has been reached. While it must be obvious to the Catholic mind, with great respect to the courts holding an opposite view, that the reading of any version of the Bible is practically an instruction in religion, and therefore violative of the guarantees of our Constitution, it would appear that no harm can come to the Catholic interest where the child is excused from attendance at the request of the parent or guardian. So, too, the use of a school house for religious meetings when not required for school purposes would seem to fall into the same category, yet the courts have differed on this question also, those holding that such use is not forbidden being Kansas, Nevada, Wisconsin and Connecticut,¹⁹ and contra, Illinois and Iowa.²⁰

It is probable that but few courts would accept the extreme doctrine insisted upon in a Vermont case²¹ that the right of the directors of the public schools to prescribe the hours of attendance of the pupils and to make a proper system of punishment for absence, etc., covered a case where they insisted upon the presence of Catholic children on Corpus Christi against the wishes of their

¹⁷ 20 Yale L. J. 145, 146; Desmond, *The Church and the Law*, p. 107.

¹⁸ 92 N. E. 251; 65 Neb. 853; 76 Wis. 177.

¹⁹ 38 Me. 379; 12 Allen 27; 64 Ia. 367.

²⁰ 15 Kans. 257; 67 Nev. 301; 21 Wis. 657; 27 Conn. 499.

²¹ 93 Ill. 61; 35 Ia. 195. 24 Am. Law Reg. 252, Ewell's note.

²² Ferrity et al. vs. Tyler et al. 15 Am. Law Reg. 590.

parents. It is needless to say that very bitter feeling has been engendered by these controversies. One writer, in commenting upon the Catholic attitude, says:

“Its [the Catholic Church’s] protest against our public school system is two-fold; a protest against a purely secular education; and a protest against any non-sectarian or Protestant religious instruction therein. * * * Where it could not have its own sectarian teaching established in the public schools, it has attempted to exclude all religious instruction therefrom (see the cases * * * *Donahue vs. Richards* in Maine, and *John D. Minor et al. vs. the Board of Education* * * * in Ohio) and in some cases by the co-operation of those who held the anti-Christian theory of the State, it has succeeded in the attempt, thus causing the rights of a great majority of Christian people to be trampled upon, and a serious injury to be inflicted upon the public.”²²

It will be found upon a study of the whole subject that the present unfortunate situation has its origin in the insistence upon forbidding any payment from the public treasury to denominational schools. If the Catholic withdraws his objection to the reading of the Protestant Bible, the Jew will renew it. So we are thrown back upon a condition that all Christian people, whether Catholic or Protestant, must regret, a purely secular education which, as has been stated, amounts to a system of agnosticism.

It is more than doubtful whether under modern conditions it would be possible to have a State system of schools where religion would be properly taught. Without accepting or rejecting the theory of its justice, it is evident that the State has assumed responsibility to an almost complete extent of all types of schooling, and we may agree that “the cultivation of the religious life is a matter which the State is simply incompetent to

²² Cornelison, *Religion and Civil Government in the U. S.*, p. 261.

control. It acts through politicians and officials who, whatever may be their personal character, are bound by official attitudes. The very spirit of freedom which has erected democratic government demands that families shall be free to practice old faiths and to cherish these through the schooling which the child receives."²⁴

In Canada and in England, and it may be in other countries where the people differ in religion, the support of denominational schools from the public funds, under such safeguards as to the character of instruction as may be deemed proper, has worked well, and were it not for the short-sighted teaching of many of our separated brethren, it would be a matter of comparative facility to work out such a system in our own country. We can but hope that the gradual enlightenment that will come from an observation of the disastrous consequences of non-religious education among such large masses of the children, will eventually open the eyes of the people to the soundness of the proposed plan. Meantime, without yielding our conviction, we should take a moderate and patient view of the situation. Nor should we overlook the advantage to the Church's cause of existing conditions. Save in the very proper requirements that the sanitary conditions of our schools should be up to the standard required under the police powers of the State, the registration of pupils, the giving of the minimum time for the school year, the State does not seek to interfere with our methods of instruction or the conduct of discipline of our schools.

In some of the States there may be unfair interpretations of the statutes, such as were recently corrected by the Legislature and court of Pennsylvania,²⁵ brought about by the refusal of the managers of the Altoona Manual

²⁴ J. J. Findlay, *The School*, p. 107.

²⁵ Act of May 18, 1911. Sec. 401 (*Pur. Dig. Supp.*, p. 82).

Training School to admit pupils from the parochial schools, but it is believed, when brought to the test, the common sense of justice will, as in that case, rebuke the bigotry of a narrow interpretation of the law. In Pennsylvania, as no doubt in other States, no institutions of higher learning can confer degrees without the approval of a Board appointed under State authority. This is not an unreasonable regulation, and bears equally upon all denominations. The same reasoning applies, but with even greater force, to the requirement that graduates of professional schools shall pass a Board examination before being permitted to practice.

An examination of the school code of Pennsylvania, which may be taken as a type, would give no notion of a vast system of parochial schools growing up and developing as it were alongside of the public system. So far legislation has practically ignored its existence, though the provision of the law permitting admittance of pupils other than from the public schools to manual training schools is an exception. It might well be the subject of consideration, whether in institutions of higher and of technical education a frank recognition of the work being done in private and parochial schools by providing for admission or advanced standing of pupils, under given circumstances, from said institutions would not be wise.

Catholics are not the less citizens having at heart the promotion of the common weal by reason of their religion, but on the contrary. In obedience to the principles of their religion, they are under obligation to render a cordial and loyal assistance in all that goes towards the advancement of the prosperity and virtue of themselves and their fellow citizens. They should be careful neither by word nor deed to encourage the mistaken notion that their attitude towards the State is one whit less patriotic than that of the most ardent of the advocates of State supremacy in all things.

The fact, as has been stated, that fifteen out of every sixteen children of the country are being educated under the auspices of the State, brings home to every one of us, whatever be his views of the ideal system, the practical and widespread importance of the State's system and the attitude of those entrusted with its management. Therefore we must of necessity feel an interest in the common schools as citizens, while the very great number of Catholic children who attend them make us feel a special concern in all that makes for their well-being. If there were no other reason, we have the duty to protect them against the evil influences that flow from wrong methods of instruction, or improper text-books, or teaching hostile to the Church.

We rejoice in the success of our democratic republic. We deplore any tendency to trifle with the fundamental principles upon which it rests. We are doing what we can both in our primary and secondary schools to inculcate a reverence for the dearly won rights that are safeguarded by our Constitutions, National and State. We have established and will maintain our separate system of education, whether aided by the State or not, not from any feeling of hostility towards our fellow citizens, but, first, because we owe the duty to God to bring up our children to consider their eternal salvation the first end of existence, and, second, because we firmly believe that the republic cannot endure if not supported by a self-restrained, God-fearing, justice-loving people.

This Association may be content to perfect the work already established, feeling sure that the success attained by the Catholic educational system shows that it meets with God's approval, and leaving to Him to provide for its support in the future as He has so graciously done in the past.

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PEDAGOGY: TRUE AND FALSE*

Pedagogy in our day is receiving a prominence unprecedented in history. "Of the making of books there is no end." However true this statement may be in other departments, it receives a well nigh literal verification in the field of pedagogy. The steady current of literature which constantly appears, embodying views frequently diverse, not rarely contradictory, is simply bewildering. It is discussed in the learned treatises which emanate from our Universities. Its principles and problems at times are interwoven with the pages of a romance. It is no stranger to the monthly magazine. It is a growing favorite on the lecture platform. Experts upon various topics are daily calling attention to the vital importance of their own particular specialties in the proper development of the youthful mind. Among those we have the ardent advocates of the kindergarten, the vigorous proponent of nature study, and in quite recent times, the zealous preacher of eugenics and sex hygiene as the most potent force in the regeneration of our whole educational scheme. This growing interest in the matter of education is evidenced not only in the tremendous output of the press, but also in another very substantial form. We refer to the enormous sums of money contributed annually from private and public sources for the furtherance of this cause. Recently the statement was made by the President of one of our large Universities that during ten years of his tenure of office thirteen millions of dollars had been contributed to the funds of that institution. Our daily papers abound in instances of princely gifts for the erection of schools, the endowment of professorial

*Read at the meeting of the Catholic Educational Association, Pittsburgh, July, 1912.

chairs, and the promotion of scholarships in every department of science. It would seem that education is fast becoming a sort of religion in itself, with a constantly increasing number paying homage at its shrine.

Surrounded on all sides with this world of new theory and this storm of restless activity, several obvious and pertinent questions suggest themselves. Are the results obtained in any wise proportion to the time, thought and energy expended? Are the institutions which enjoy these royal munificences giving us the highest type of educated men and women? Are the schools which receive so unsparingly of the public taxes producing citizens imbued with those principles of morality which should make them a blessing to the state and an ornament to society? Has juvenile delinquency diminished? Has respect for the law and reverence for legitimate authority increased? Is public honesty and fair dealing growing amongst us? Does the spirit of present day education tend to foster a conscientious sense of civic duty? Does the school today make adequate return to the nation for the generous endowment and the confidence she reposes in it? "By their fruits you shall know them." The answers to these questions are found in the chorus of discontent and dissatisfaction which comes from wise and conservative minds everywhere throughout the land.

Nor may it be said that this criticism comes only from those who are simply prejudiced against the educational system of the day. No, it emanates from staunch supporters of the system; from those who were themselves molded under its influence, and from time to time, even from those who are actively engaged within its ranks. The prevalence of crime among the youths of our cities has already forced the guardians of the peace to cry aloud for a remedy; and if we can credit the frequent newspaper reports of contempt for law and order and public decency

and the rights of others, as practiced by the students in many of our far famed secular colleges and universities, we have already a serious cause for alarm.

For the reason of all this we have not far to seek. In state schools the most important element of education has been neglected: the saving influence of religion has been excluded; and thoughtful men are beginning to realize that "unless the Lord build a house they labor in vain who build it." In the lecture "The School and its Problems," a Princeton professor has this to say: "Secular education is a cramped, maimed, palsied education. It can never render to the state the service of impressing upon the young that reverence for the public order and established authority which are the first lessons in good citizenship. . . . It is isolating all the sciences from that fundamental science which gives them unity and perennial interest—the knowledge of God. It is robbing history of its significance as the divine educator of the race. . . . It is depriving ethical teaching of the only basis which can make its precepts powerful for the control of conduct. It is depriving national order of the supreme sanction which invests it with the dignity of divine authority and this process is going on in every part of our country."

A few months ago in the city of New York, a non-Catholic judge whose duties brought him in contact with youthful criminals, was a guest of honor at an alumni banquet of the public school of which he was himself a graduate. In the course of his remarks he took occasion to pay a tribute of thanks to his Alma Mater for her many gracious favors, and while protesting his love, pointed out a notable defect not only of his own institution, but of the system of which she formed a part. It was the absence of religious training he deplored. His official duties daily impressed him more and more, he

said, with the sore need of religion in the schools, as the only safe means of stemming the surging tide of juvenile crime committed in our midst. In this, the judge only repeated what has been said more than a century before by Washington himself. In his farewell address, he warned his fellow citizens against this very evil, when he said, "Reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles."

Right here we have the fundamental fallacy of the education of the day: intellectual development with religion banished from the school; the training of the head and hand and the neglecting of the heart; feeding truths to the mind without a thought of disciplining the will, the faculty upon which strength of character depends, as though "to know were greater than to be." Can men be unmindful of the fact that in turning out pupils with mental faculties acute, but with little or no moral formation, they are placing in society a real menace to our civilization? That the intellectual genius, unless his will be formed by careful training, has within his grasp a tremendous power for evil? That unless the heart be practiced in virtue and impregnated with sound principles of moral conduct, education may be, not a blessing, but a curse? Surely it would seem that these truths are little more than axioms. Still, it is the neglect of them that is working such havoc with our present education.

History points out to us the fate of nations which abandoned the practice of religion. Rome, Imperial Rome, was mistress of the world as long as her statesmen and warriors cherished a belief in her false gods, but that mighty empire crumbled into dust once the faith had vanished. Greece was a world power, a nation of heroes, scholars and statesmen while she worshipped at the shrine of her chosen deities, but fell into decay when she had outgrown that faith.

How is it with us here in these United States? When we recall that in this Christian nation, for it is a Christian nation, scarcely one-third belongs to any Christian denomination; when we so frequently hear from ministers complaints against the empty churches; when we know that not a few among those calling themselves Christians really deny the fundamental principle of that religion, i. e., the Divinity of Christ; does it not seem that Christianity itself is rapidly waning amongst us? And has America any right to expect a miracle of Providence if she disregards the warnings of history? Is not this decline of religion very natural after all? If people no longer go to church and hence no longer come within the reach of religious influences, and if the schools do not teach religion, but rather a disregard for it by excluding it alone from their whole content of studies, what reason have we to hope for any other result?

The deplorable effects of education without religion have not gone on unheeded, and several expedients have been attempted to supply its want. These take the form of moral instruction, ethical lectures, lessons from the ancient philosophers and moralists, and the like. Who will deny that they have accomplished something? But who can admit that they can ever fill the place of religion in properly molding the will and developing character? No system of ethics that has not behind it living faith was ever effective in curbing the evil inclinations of human nature. Where is the sanction behind these moral lessons? Whence the source of their authority? What is to be the character of the instructions? Who the arbiter of what is morally right and morally wrong? Will it be a sufficient stay to the headstrong youth in the stress of temptation to remember certain thoughts of Plato about virtue? How effective a quotation from Shakespeare in checking an ambitious soul on the road to its

desire? As has well been said, "it isn't instruction we need in this matter, it is inspiration; not to learn what is right and wrong, but to be inspired to do what is right and not to do what is wrong." Without the foundation of the eternal law and the compelling authority of God himself, who reads the secrets of men's hearts and is the supreme Judge of the living and the dead, can any system of ethics raise men's lives to the highest form of moral conduct?

Apart from its failure to bestow adequate moral training due to its exclusion of religion, we must take issue with current pedagogy upon another point, namely, its inability to present even secular branches in their proper setting when separated from religious truth. How, for example, can history or philosophy be properly taught while the teacher ignores the great fact of Christianity and all the name implies? In a recent pamphlet entitled "Socialism in the Schools," Mr. Bird S. Coler, of New York, registers a vigorous protest, based, he tells us, "not upon my Christianity, but upon the fact that I am a citizen and a taxpayer, against the expenditure of the public funds for a teaching which is incomplete and untrue." "The Schools," he goes on to say, "may deal with the faith of the Egyptian, with the Olympian deities of the Greeks, with the Manitou of the Indians, but Christmas is tabooed, Easter is a subject prohibited. No man believes there was ever a Mercury with wings on his heels, but that may be taught in the schools. Every one knows there was a Jesus of Nazareth, but that must not be mentioned. The logical thing to do, if that be right, is to cut the name of God out of the Declaration of Independence; to publish without it the farewell address of the Father of His Country; to leave some significant blanks in the sublime sentences of Lincoln over the dead at Gettysburg. We must be taught

that a strange faith sprang up in the bosom of Rome and spread over the area of Roman conquest, but we must not be taught whence it came or why it spread. We must be taught that the followers of Mahommet raised the Crescent flag against the Cross, but we must not be taught what the cross signifies. We must be taught that the Crusades poured out the blood and treasure of Europe to take from the Moslem the tomb of the Carpenter, but we must not be taught what was the torch which lighted their fiery faith. We must be taught history but not the meaning of history. Some of the facts of human experience are to be allowed us but the central fact of human history is to be barred." That Mr. Coler has here given us a plain statement of facts all who are conversant with the present day methods can amply testify.

It is well worthy of note that wherever the enemies of Christ's Church were bent upon effecting her ruin, they invariably began by attacking her system of religious education. It was along these lines that her enemies in France carried on their vicious campaign. And now in our day, when Socialism, our deadliest foe, is seeking to undo the honor and the glory of this great republic, bending every effort to bring about its doom, its leaders have directed their guns against this same sacred principle. Socialists have been quick to recognize in religion the mightiest obstacle to their fondest hopes. They know that while men's hearts are dominated by its truths their destructive scheme of government can never prosper. Hence their persistent endeavor to exterminate it from the school whenever and wherever this is possible. Should not this thought alone stimulate all true and patriotic Americans to take a vigorous stand in defence of a principle which is so closely allied to the preservation of this land for which their forefathers died?

Another prominent feature in the world of education is the tendency towards experimentation in our schools. That an idea is novel may not necessarily argue its truth, but at least it seems to demand that in every case it be given a generous trial, and so the experimenting process has invaded every department of school life. Kindergarten and University alike have in turn been made the scene of its operation. No one will deny that in the science of education, as in all other sciences, the validity of theories must be tested; but since, from the nature of the case, such experiments must be made upon human beings, and since the time that the majority of these can devote to school life is only too limited, reason demands that they be made the smallest possible number and with due consideration for the treasured wisdom and sacred traditions which history has handed down. But such is not the plan pursued. As a rule the experiment is broad in its scope, bold in its method, and heedless of the lessons of the past.

A short time ago the advantages of co-education were so loudly heralded that there were few found who would dare question its wisdom. Its beneficent results were proclaimed far and wide. It was one of the greatest steps forward in modern times. Meanwhile, our cousins across the sea shook their heads and smiled. But while the enthusiasm was great with which it was ushered in, the subsequent disapproval was none the less pronounced, nor was it long delayed. Chicago University was first to discontinue the plan, and now it is practically abandoned wherever it had been introduced.

When the embryologists told us that there was a certain parrallelism between the development of each child and the historical development of the race, this finding of science was translated into the field of pedagogy and took its place under the name of the culture epoch

theory. It was a rare discovery for the educator and the claims which its defenders advanced in its behalf were little short of extravagant. The character of studies and their orderly arrangement were now to be placed upon a scientific basis; there was little left to be desired. Formal religious training was now considered unnecessary as the foundation of morality, and without it, the new theory was to produce cultivated minds and holy lives. But, alas, the facts are sadly at variance with the promises, a truth which many of its promoters are honest enough to admit.

Sex hygiene is what we are told the schools of the country now require as a panacea for the most saddening evils of the hour. A thorough course in this branch, it is asserted, will prove a most efficacious remedy towards banishing those horrible vices which we all so deplore. The departments of education in several of the States have already sent out pamphlets treating of this subject for the pupils of the upper elementary grades. But how is this knowledge to be imparted? In an atmosphere of religion, with its authority and many safeguards? Rev. Josiah Strong of the American Institute of Social Service tells us: "One of the elements in this discussion must be the correction of the common religious dogma that man is 'altogether born in sin' with all the myths and speculations on which it has been based." Another closely identified with this new-born propaganda admonishes us that instruction in such matters should be given "from the hygienic standpoint, not from the moral and spiritual." So the new science is launched upon its career with a denial of one of the fundamental truths of Christianity, and the declaration of a hands-off policy to all religious motives. While such may not be the mind of all those who are interesting themselves in the

movement, it is certainly the attitude expressed by those who are looked upon as leaders.

Education is too important and the minds and the hearts of our children too precious to tolerate the actions of theorists who, caught by the novel and the fanciful, and with little regard for experience or authority, proceed to inaugurate radical changes which affect large sections of our school population. In a country and an age such as ours, readjustments and adaptations are at times called for because of the growing and changing needs of the population. But far reaching innovations should be approached with the greatest possible prudence and always with a careful regard for the wisdom of experience as well as those sound pedagogic principles which can never change because they are rooted in the very nature of the child's mind.

While speaking of false pedagogy we might call attention to another marked tendency which we think properly belongs here. We refer to the growing practice of exacting the least possible effort or application on the part of the pupil. It is found not only in the elementary school, but in the college as well. In the endeavor to thus make everything easy and pleasant, is there not a real danger of missing an important aim of education, *i. e.*, the power to grapple with difficulties and to master them? Is it the best method of forming a strong character and a firm will? In later life unpleasant tasks will be encountered; duties demanding strength and perseverance will have to be performed. Why not prepare our pupils now for those things as far as we may by teaching them the meaning of duty, work, and self-reliance, and training them to feel the joy of meeting difficulties and triumphing over them? The custom, so familiar to all of us, of children preparing the next day's studies at home, is greatly on the decline, and in some

cases, pupils are even forbidden to take books home or to do any studying upon their own initiative out of school hours. This is partly made up for by study periods in school but surely not entirely. The preparation at home of a reasonable number of school tasks gives the child healthy and valuable lessons of industry, and trains him, when school days are over, to utilize a good share of his free time for self-improvement. Lessons of this kind no one will question are a part of the school's function. Our well-stocked libraries offer magnificent opportunities to the industrious boy or girl, man or woman, and our children should be taught to appreciate and embrace these advantages. Why not bring our children to see early in their careers that life is earnest, life is real. That there is little place in this busy world for the man or woman of weak character and irresolute will, for the namby pamby or the butterfly. That labor is a blessed thing and conquers all obstacles. That both in the intellectual and spiritual spheres, the sweetest things of life, the things most worth having, have always been bound up with difficulty, requiring on our parts real, determined, persistent, effort, if we would ever hope to gain them. That "the kingdom of heaven suffereth violence and only the violent shall bear it." Unless these truths are deeply impressed during school days there is real danger that they will never sink into the mind in such a manner as to dominate life.

Transcending by an immeasurable distance the man-made educational system of this world is that of the great Teacher, Jesus Christ. "Seek ye first the Kingdom of God and His Justice and all these things shall be added unto you." This is its first principle. It teaches man that he has a soul, a spirit that will never die, made to the image and likeness of God. To save that soul by

knowing, loving and serving God is the supreme business of his life, and it reminds him over and over that it will profit him nothing to gain the whole world and suffer the loss of that immortal soul. It is this system of education that has built up civilization and it is this system alone that can conserve it.

To the Catholic Church, Christ entrusted the carrying out of His system when He gave her the sublime charter "Going, therefore, teach all nations." This system proceeds with definite aims and fixed principles. It is not content with mere instruction, storing the mind with facts, however useful these may be, its object is education in the highest sense, the development of the child in its entirety, the cultivation of all the faculties given to it by God. Following the counsel, "Seek ye first the Kingdom of God," it lays its greatest emphasis upon religion as the means of realizing the child's eternal destiny, while it is at the same time the only sure basis for sound character and good citizenship. Religious education! This is its watchword. Religion permeating the very atmosphere of the school, and brought into vital relation with every other branch: history, philosophy, nature study, science, art and the rest. "A devout and illumined spirit," says Spaulding, "sees all things bound together in harmony and beauty about the feet of the Eternal Father." How barren must be the study of nature with no reference to nature's God. How inadequate the study of ideals with no reference to Him "Who is the Way, the Truth and the Life." Without this method neither does religion receive the place to which it is entitled, nor can the so-called cultural subjects be presented in their fullness. No, the light and inspiration of religion must everywhere dominate the school.

Such a system must inevitably produce the truest patriotism, while it is the state's most powerful ally.

The strength and safety of our government depend upon the purity and integrity of its citizens; their respect for authority, their reverence for law. Especially is this true in a nation such as ours. But where can we find these virtues so effectively inculcated as in the Catholic school? Here they are taught as sacred duties. They form a part of the child's constant religious training and are fortified with a divine sanction. Here pupils are taught that all authority is from God. That a crime against the state is a sin against God. That a thing which is wrong, is wrong though the world may never know.

Speaking of the necessity of religious faith for the safety and well being of our government, the British Ambassador, Mr. Bryce, in the *American Commonwealth*, presents his view in a striking form. "Some times," he says, "standing in the midst of a great American city and watching the throngs of eager figures, streaming hither and thither, marking the sharp contrasts of poverty and wealth, and increasing mass of wretchedness, and an increasing display of luxury, knowing that before long, one hundred millions of men will be living between ocean and ocean under this one government, a government which their own hands have made and which they feel to be the work of their own hands, one is startled by the thought of what might befall this huge, yet delicate, fabric of laws and commerce and social institutions were the foundations it has rested upon to crumble away. Suppose all these men ceased to believe that there was any power above them, and future before them, anything in heaven or on earth but what their senses told them of. . . . Suppose their consciousness of individual force and responsibility . . . were further weakened by the feeling that their swiftly fleeting life was rounded by a perpetual sleep, would the moral code stand unshaken and

with it reverence of the law, the sense of duty towards the community, and even towards the generations to come? History, if she cannot give a complete answer to this question, tells us that hitherto, civilized society rested on religion and that free government has prospered best among religious peoples." Surely that greatest blessing to a free government is a system of education which cherishes religion in the hearts of its youth and furnishes religious ideals and religious motives for human conduct. Hence, it is eminently fitting that every Catholic school in the land should bear the motto: "for God and Country."

Nor is there anything more in harmony with the spirit of those early pioneers who laid the foundations of our glorious republic than that religion should be cherished as the strongest bulwark of its free institutions. "They sought," says Webster, "to incorporate the principles of Christianity with the elements of their society and to diffuse its influence through all their institutions, civil, political and literary." It was under the inspiration of religion that the earliest settlers braved so many perils in effecting their first settlements upon these shores. The Declaration of Independence breathes a religious spirit, and the custom still observed of opening with prayer our legislatures, both state and federal, as well as the annual Thanksgiving Proclamation by the Governors of our States, are but present day witnesses of the religious inheritance handed down to us from the beginning. Harvard College was founded as a school of divinity. Yale, too, was in the beginning essentially a school of religious teaching. It is not the importance which true pedagogy today sets upon religion which marks a departure in our country's history, but it is the de-Christianizing of our schools which does the greatest violence to our oldest and most sacred traditions. The burden of defense in this

matter lies not with those whose stand is in behalf of religion but rather with those who, in a nation conceived in religion, are disposed to stifle its growth, and are meanwhile opening up the floodgates of materialism and indifferentism to a degree which is truly alarming.

The faithful and untiring advocate of the true system of education down through the ages has been the Catholic Church. She is no newcomer in the field of education. Ever since she received her divine commission "Going, teach all nations," she has devoted herself unreservedly to this noble work. During the course of her long career she has seen the rise and fall of many systems while she zealously gave herself to the task of elevating and transforming men by enriching their minds and purifying their hearts. She civilized the barbarian hordes that swept upon Rome from the North, by training their hands to useful occupations. Her Monastic and Cathedral Schools gave to the youth the best of the learning of their day. Her Cathedrals, grand and majestic, were built and adorned by her own sons, and for beauty and form they have been the models for all succeeding ages. She is rightly called the mother of science, and it was under her inspiration and guidance that architecture, painting and sculpture burst forth into the full flower of their perfection. To look into her past, to study her history, to recall her wonderful achievements for the spread of culture and the humanizing of the race, is to make the Catholic heart throb with joy for the glory of the ancient faith. She left in the old world eloquent monuments to her name in the famous Universities which she planted, and it is well to remember that she had flourishing Universities in Mexico and Peru almost a century before Harvard was founded.

In this land of freedom she is giving herself unsparingly to this same holy enterprise. Convinced that the

only true system of education is the system of Christ, and that as long as it is a fact that, "man liveth not by bread alone," it must ever remain so, she has dotted this continent from sea to sea with her schools and colleges, building them all upon the cornerstone of religion.

The religious teacher is her chosen instrument for the fulfillment of her holy mission; the most important factor for the realization of her highest hopes. And well may that Catholic teacher rejoice in his glorious inheritance. He is a descendant of a royal and a noble ancestry. He is a part of the greatest educational force that history records. In the training of youth he has in his power, in no small measure, the making or marring of the little ones of Christ. His is the noble work of forming young hearts after the divine model. His, not only to train the mind but to cultivate virtue in the soul, to give strength to the will, and character to life. He has in his keeping, as no other teacher has, the imparting of those very qualities which are the first essential needs of good citizenship. Hence the fruits of his earnest efforts will ever be a glory to God and a blessing to the nation.

MICHAEL J. LARKIN.

THE SECOND SUMMER SESSION OF THE SISTERS COLLEGE

The Catholic University of America! Surely a title rich in suggestiveness as harmonious in the utterance. Its first pronouncement heard in the closing years of the eighties, when many silent, tremendous forces were gathering slowly for future onslaught, came to listening ears like the sound of a rallying cry.

The faith of our fathers, rooted in the soil, was bone of their bone and flesh of their flesh. But in this new land, confronted with ever-changing conditions, beset by the perils of modern civilization, how would the coming generations guard the sacred inheritance that had come down to them at the cost of tears and blood? Under the deadening influence of a conspiracy of silence, even should there be no poisoning of the wells, would *they* preserve the light of faith undimmed? This was the momentous question that the Fathers of the Second and Third Plenary Councils of Baltimore set themselves to answer. Faithful sentinels on the watch-tower, gifted with the gift of vision, enlightened by the Holy Spirit that guides the Church through all the storms and shocks of time, they realized that the hour had struck for concerted action.

Action there had been; brave, persistent action in the face of almost insurmountable difficulties, when our Leaders in Israel had to lose many a battle in order to win a campaign. The injunction of the Vatican Council had not fallen on deaf ears: "All faithful Christians, but those chiefly who are in a prominent position, or who are engaged in teaching, we entreat by the compassion of Jesus Christ, and by the authority of the same God and Saviour, that they bring aid to ward off and eliminate

those errors from Holy Church, and contribute their zealous help in spreading about the light of undefiled faith." And so, the hierarchy of the United States, mindful of the Scriptural saying that the children of the world are wiser in their generation than the children of light, observed the marshalling of destructive forces, and recognized, as never before, that union is strength. In the words of Leo XIII, "Not only is the Church a society far excelling any other, but it is enjoined by her Founder, that for the salvation of mankind, she is to contend as an army drawn up in battle array. The organization and constitution of Christian society can in no wise be changed, neither can any one of its members live as he may choose, nor elect that mode of fighting which best pleases him. For in effect he scatters and gathers not, who gathers not with Jesus Christ, and all who fight not jointly with Him and with the Church are in very truth contending against God." And the same great pontiff, in establishing a pontifical university in America, again struck the keynote of co-ordination: "We exhort you all that you shall take care to affiliate with your university, your seminaries, colleges, and other Catholic institutions, in such a manner as not to destroy their autonomy." *E pluribus unum!* the principle that saved our country, the sane doctrine that forms the basis of all solid constructive work, was the corner-stone of the Catholic University of America.

If anyone ever doubted the practicability of this unifying principle along educational lines, considering it a mere dream which should never see fulfillment, a visit to the federal capital and to the University grounds during the summer of 1912, would have dispelled, once for all, the illusion. The United States is a term wide in its extension, but not wide enough to define the Catholic University. This fact was fully demonstrated by the

student-body attending the summer session of the Sisters' College. There we were, four hundred strong of various nationalities, comprising a staff of professors, exponents of all that is best in the Old World and the New; a corps of students representing not only the thirty thousand teaching sisters in the United States and their million pupils, but also the leading sisterhoods and schools of Canada. From Maine to Florida, from Key West to the Pacific coast, from "the land of the Dacotahs" to the waters of the Rio Grande; from Montreal, the metropolis of Canada; from Ottawa, her federal capital; from old Quebec; from Antigonish, Nova Scotia; from St. Johns, Newfoundland, all had come, and *Deus Lux Mea* was the light that illumined the way. Did we not form a group, truly American, truly cosmopolitan, truly Catholic? *E pluribus unum!* All working in unison, with the one end in view that we might become more efficient instruments in carrying on the work confided to us by our bishops and pastors—the strengthening of Christ's kingdom in the hearts of His children.

A sense of this personal responsibility was brought home to us in a striking manner when we had the privilege of visiting some of the public buildings that are of interest from an educational point of view. In this instance, it was the Bureau of Engraving. As we watched that army of employees intent on their work, rejecting at each stage of development any copy that bore the least blemish, and learned that by a perfect system of organization any mark of carelessness might be directly traced to the particular offender, we asked ourselves, "what about those who are engraving, not on paper, but on immortal souls?" And finally, when we were shown the original plate and had been duly impressed with the necessity of its perfect elaboration, the analogy was complete. Why should we wonder that our Holy Father, that

the hierarchy of the Church, that our religious superiors, should attach so much importance to the training of teachers, when we consider how far reaching is their influence and how stupendous is its consequence? This is the motive power that has thrown open to women the doors of the Catholic University, this the secret of that self-sacrifice on the part of her professors which chains them to their lecture rooms during the short vacation that follows a year's laborious work.

That the fifty-eight courses, offered in religion, education, philosophy, letters, mathematics, science, history, sociology, music and art were but means to an end was a fact deeply impressed on us by the Right Reverend Rector in his first address to the assembled students. The educational advantages these courses afforded were not even the chief factor in the attainment of that end, he said, for the work of personal sanctification was the first duty incumbent on each religious teacher. *Nemo dat quod non habet* was a fundamental truth here as elsewhere. Hence the necessity of fidelity to our holy vocation and to all the duties it implied, if we wished to make our pupils loyal citizens of the State and faithful children of the Church. And this was the underlying principle of every subsequent sermon and lecture—nearness to God brings clearness of vision. It is not the intention of the writer to dwell upon the inspiration given by each particular member of the faculty, for if there was one lesson more than another they sought to inculcate, by word and example, it was the sinking of the individual and of individual interests in a common cause. But there was not one sister present during the session of 1912, who did not echo in her heart the appreciation so beautifully expressed by a member of last year's class in the October number of *The Catholic Review*. It was remarked by more than one of us that Divinity Hall, during the Sum-

mer school, had the atmosphere of a Mother House. In its quiet chapel, where almost perpetual adoration was maintained, can we doubt that many a fervent prayer was breathed at the feet of the Eucharistic Lord for those, his chosen ministers, who, filled with His spirit, guided by His holy light, seeking no other reward than that which is promised by Divine Love, sought to share with us their treasures of knowledge, and stooped, with infinite patience, to lead our slow, if willing, steps, up the pathway of lofty aim and strong endeavor.

The writer recalls, at the present moment, a selection contained in an old school reader—"Thanks be to God for mountains!" In those early days, the philosophy of history did not present its vistas, and to the mind's eye, the physiography of a country and its natural boundaries were not the solution of independent civilizations nor the determinants of racial characteristics. But there was something very pleasing to the ear of childhood in the frequent repetition of the phrase, "Thanks be to God for mountains;" we *did* own a mountain, and with true natural instinct, it seemed right and proper that our love of nature should form a fitting theme for our praise of nature's God. As religion finds its highest expression in an act of worship, so gratitude finds its deepest utterance in the note of prayer. And during the summer school, as we looked out from a higher coign of vantage on a broader field of vision, how instinctively sprang to our lips, "Thanks be to God for our Catholic University!" But its action is evidenced in a negative as well as a positive pole. "Our mountain" of childhood, viewed in the light of wider experience, soon dwindled to a hill of modest proportions; so, if perchance, any false appreciation of values in another sphere should still obtain, if any small mountain of prejudice or self-complacency has yet to be laid low, there is no better dynamic agency for the

levelling process than a sojourn at the Catholic University. But there are some barriers it guards with jealous care, and one of them the so-called "spirit" which is to a religious congregation what personality is to the individual. This respect for the autonomy of each community was manifested in every detail. And in the closing address, the Reverend Dean of the College reminded us, in no equivocal terms, of the obligation we were under to our respective communities for the privilege we had enjoyed. He exhorted us to show our appreciation of the sacrifices they had made by greater simplicity, humility, and sweetness in the common relations of life.

Sweetness and light! Not the shibboleth that finds acceptance with modern agnosticism in its chimerical search of a substitute for dogma and grace, but that sweetness which finds its source in the Heart of all hearts meek and humble; that light, not broken by the prism of creation, but seen in the Fountain of Life, in whose light we shall see light. Such is the spirit that has found an abiding place in our great University; such the influence, pure and serene, that makes itself felt in a profound respect for authority, a tender charity towards all, a tolerance of opinion, that ever agrees to differ where there is no compromise of truth. And since we are all seeking for ourselves and for others the attainment of life everlasting through *one* who hath said, "I am the way, the truth, and the Life," shall we not often repeat, as we go up the mountain to meet Him in whose light there is no darkness, "Thanks be to God for the Catholic University of America!"

A SISTER OF THE CONGREGATION DE NOTRE DAME.
Waterbury, Conn.

THE SUMMER SESSION OF SISTERS COLLEGE

REPORT OF THE SECRETARY

The second summer session of the Sisters College of the Catholic University of America was officially opened Sunday, June 30th, and continued until Friday, August 9th. Registration of students began on Saturday, June 30th, and over 300 Sisters and lay teachers assembled for the Solemn High Mass celebrated in the chapel of Divinity Hall on Sunday, July 1st, by the Very Rev. George A. Dougherty, S.T.D., Vice-President of the University. The Right Rev. Thomas J. Shahan, Rector of the University, welcomed the students and preached the sermon. Lectures and classes began on Monday, July 2nd, and continued on five days of each week until Friday, August 9th. The courses were given in McMahon and Divinity Halls. The school day lasted from 8 A. M. to 6 P. M. with a recess of two hours at noon.

The courses announced in the REVIEW and in the pamphlet for the summer session were carried out with the exception of No. 13 in Sociology. Course No. 37 in Latin was conducted by Rev. P. Blanc, S.S., in place of Rev. Benjamin F. Marcetteau, S.S. There were in all 58 courses: 56 were of 30 hours each, and 2 of 5 hours each, a total of 1,690 lectures. Laboratory exercises included 60 hours each in Physics, Chemistry and Biology. No student was allowed to obtain credits in more than four courses. Examinations for those desiring credits were held on Thursday, August 8th, and Friday, August 9th. A series of evening lectures was given on Monday, Wednesday and Friday of each week by the Very Rev. Dean, Dr. T. E. Shields, the Very Rev. Vice-Dean, Dr. E. A. Pace, and the Rev. Drs. Turner and McCormick.

Thirty-eight instructors were engaged in this work of the summer session and of that number 25 are members of the regular staff of the University.

The total registration of students for the summer session was 314. Of this number 11 were lay students and 303 were Religious, who represented 26 Orders or Congregations, and who came from 55 Dioceses of the United States and Canada.

CLASSIFICATION OF STUDENTS

<i>Religious (26):</i>		Sacred Heart of Mary-- 4	
Benedictines -----	27	St. Francis -----	16
Charity -----	32	St. Joseph -----	36
Charity, B.V.M. -----	8	St. Mary -----	10
Charity of Incarnate Word -----	6	Ursulines -----	20
Christian Education ---	3	Lay Teachers -----	11
Divine Providence ----	13	<i>Dioceses (55):</i>	
Dominicans -----	19	Albany -----	9
Grey Nuns of the Cross	6	Antigonish -----	1
Holy Child -----	2	Baltimore -----	13
Holy Cross -----	4	Boston -----	1
Holy Name -----	8	Brooklyn -----	12
Humility of Mary -----	3	Buffalo -----	15
Immaculate Heart of Mary -----	11	Charleston -----	8
Jesus Mary -----	5	Chicago -----	6
Loretto -----	5	Cincinnati -----	5
Mercy -----	37	Cleveland -----	14
Notre Dame, Congregation of -----	6	Columbus -----	1
Notre Dame of Namur--	4	Concordia -----	3
Our Lady of Mercy----	8	Covington -----	8
Presentation -----	2	Dallas -----	3
Providence -----	8	Davenport -----	4
		Des Moines -----	2
		Detroit -----	6

Dubuque -----	8	Wichita -----	2
Duluth -----	2	Wilmington -----	1
Erie -----	8		
Fall River -----	4	<i>States (30):</i>	
Fargo -----	2	Alabama -----	3
Fort Wayne -----	8	Connecticut -----	9
Galveston -----	1	Delaware -----	1
Green Bay -----	5	Florida -----	2
Hartford -----	9	Illinois -----	9
La Crosse -----	2	Indiana -----	8
Leavenworth -----	4	Iowa -----	14
Louisville -----	7	Kansas -----	9
Manchester -----	2	Kentucky -----	15
Mobile -----	3	Louisiana -----	3
Montreal -----	5	Maryland -----	14
Nashville -----	2	Massachusetts -----	5
Newark -----	10	Michigan -----	6
New Orleans -----	3	Minnesota -----	5
New York -----	27	Missouri -----	6
North Carolina -----	4	New Hampshire -----	2
Oregon City -----	1	New Jersey -----	10
Peoria -----	3	New York -----	66
Philadelphia -----	8	North Carolina -----	4
Pittsburgh -----	5	North Dakota -----	2
Providence -----	4	Ohio -----	28
Quebec -----	2	Oregon -----	1
Richmond -----	4	Pennsylvania -----	32
Rochester -----	2	Rhode Island -----	4
St. Augustine -----	2	South Carolina -----	8
St. Louis -----	6	Tennessee -----	2
St. Paul -----	3	Texas -----	15
San Antonio -----	11	Virginia -----	4
Seattle -----	1	Washington -----	1
Scranton -----	11	Wisconsin -----	7
Syracuse -----	1	Canada -----	8
Toledo -----	8		

The new Gibbons Memorial Hall offered excellent accommodations for the increased number of students who desired residence on the University grounds. Albert Hall, Divinity Hall, St. Thomas' College and the Apostolic Mission House were all occupied by the Sisters. Trinity College, Holy Cross Academy, the Benedictine Convent, Brookland, and Religious Houses in Washington accommodated students of their respective communities and others who could not be housed on the University grounds. Religious exercises were conducted in the Halls and Colleges of the University every day. Benediction of the Most Blessed Sacrament took place each evening at 6 o'clock, and Solemn High Mass was celebrated on Sundays in the chapel of Divinity Hall.

On Sunday, July 21, His Excellency, the Apostolic Delegate, Most Rev. John Bonzano, addressed the students of the school, and officiated at Benediction of the Most Blessed Sacrament. After the ceremony all of the students were presented to him. His Eminence, James Cardinal Gibbons, Chancellor of the University, honored the summer school with a visit on Saturday, August 3rd. The students congregated in the Assembly Room, McMahon Hall, and listened to an enthusiastic address from the Cardinal.

The Welcome Committee of the National Catholic Woman's Circle rendered valuable assistance to the Sisters upon their arrival in Washington and extended many courtesies to them during the summer session. Small parties were organized to visit the various Government Buildings, including the Capitol, the Library of Congress, the United States Treasury, the Bureau of Printing and Engraving, the Bureau of Education and the points of interest to teachers in and about the Capital.

On the evening of Friday, August 9th, the retreat for Sisters began, the exercises being conducted by the Rev. Pascal Robinson, O.F.M.

PATRICK J. McCORMICK, *Secretary.*

FEDERATION AND EDUCATION

The eleventh annual convention of the American Federation of Catholic Societies was held at Louisville, Ky., August 18-21. It was a representative gathering in which many of the Bishops and clergy, as well as lay delegates, took part. The presence of the Apostolic Delegate attested the good will of the Holy See towards the Federation's work and added a special dignity to the proceedings. Questions of importance to religion and to the social welfare of the country were freely discussed, and the results were embodied in resolutions which form what may be regarded as a platform of principles for the guidance of Catholic endeavour and the unification of Catholic effort along various lines of activity.

The attitude of the Federation towards education in general, and toward some of its especially prominent phases, is shown in the following resolutions:

"We again proclaim the inherent right of the Catholic child to a Catholic education. We exhort all parents and guardians of Catholic children to give them the benefit of a Catholic elementary, collegiate and university training.

"We regard with satisfaction the progress that has been made toward the unification of all our Catholic schools in a well articulated system based on educational principles that are in thorough accord with sound pedagogy and the teachings of the Church.

"To promote Catholic secondary education, we approve and encourage the multiplication of Catholic high schools throughout the country.

"We again insist that all schools contributing to good citizenship are entitled to equal support from the State.

"In view of the great number of universities and colleges already established in our country and of the widely-differing religious beliefs of the diverse elements of our population, as also of the increasing burden of taxation for educational purposes, we regard the project to establish a national university, under Federal control and with Federal support, as superfluous and impracticable.

"Realizing as we must the necessity of unity of work and action in Catholic education, as well as the broadening effects of the free interchange of thought among teachers, we rejoice at the establishment of the Sisters College at the Catholic University, also at the growth of Catholic Teachers' Institutes and summer schools throughout the country.

"We disapprove of the custom of holding the closing exercises of State and public schools in denominational churches.

"Appreciating the efforts of non-Catholics to forward moral teaching based upon religious principles, nevertheless, we most emphatically protest against the introduction of Bible reading into the public schools."

From these statements it is quite clear that the Federation fully realizes the importance of Catholic education in the attainment of the purposes for which it is striving. Obviously, its aims will not be secured by a mere aggregation of members, however numerous and enthusiastic, unless these are properly directed. But it is equally plain that wise direction presupposes a thorough understanding of the situations that are to be met and the problems that are to be solved. The essential thing, therefore, is to bring about among our Catholic people an intelligent grasp of all those questions with which the Federation has to deal. The task of leadership will be lightened and the execution of its plans made surer according as each member appreciates at its true value the

service he is called to perform and the relation that his own endeavour bears to the larger purpose of the Federation as a whole.

By the very fact of its existence as an organized body and still more by holding up the noblest aims, the Federation makes new and urgent demands on all our Catholic schools. To these it looks for the training of its future members, and it rightly expects that the boys and girls who are now being educated will, as men and women, render efficient service in its ranks. This, however, they will be able to do on one condition only; and that is that their education shall inspire them with the ideals and the unswerving loyalty to their faith which brought the Federation itself into being. Without such principles and such aspirations on the part of Catholic youth, it is difficult to see where or how the association will find its recruits; or perhaps one might come nearer the truth by saying that unless the right sort of education be given now there will be no cause to stir up champions and therefore no reason to seek recruits.

Here, indeed, we come upon a function of the school which, if it is properly performed, must produce excellent results. It is possible to train the child in such a way that he will not only know the teaching and the practice of the Church and hold sacred his personal duties, but will also be eager to do his share by co-operating with others in behalf of general Catholic interests. He can and should be made to realize that besides his own spiritual concerns and the influence for good which he must exert upon those nearest him, there is the welfare of the Church which claims his attention and serious effort. He will not, of course, have this placed before him at the beginning of his school career in abstract terms or in eloquent discourses about the necessity of co-operation for the furtherance of the cause of religion. But the idea will be presented to him in a form suited to his capacity;

it will grow as his mind passes on to successive stages of its development; and it will rather anticipate than await, when the proper time comes, the call for action.

But if "federation" may thus begin in the school, it at once becomes evident that the school itself must be Catholic all the way through. It must be aware that in its own affiliations, that is, as a school with other schools, it is giving an object lesson in co-operation which the pupil cannot fail to learn; and its exhortations to its pupils about co-operating in Catholic efforts will have greater effect if supported by its own example. The pupil will then see, with a vision at first limited but constantly widening, that what has been so often said about the duty of supporting Catholic high schools and colleges is taken seriously by those who are chiefly concerned. He will also be more likely, when as head of a family he chooses a school for his children, to see that their education, from beginning to end, is received in Catholic institutions. And he will be the first to endorse and put into practical effect just such resolutions as are printed above.

Much again depends on the view that is taken by the school of its relation to those practical concerns which are of greatest moment in the work of the Federation. As it is now generally recognized that education is for life, it naturally follows that the principles on which education is based must in some way determine the aims, sympathies, attitudes and conduct of the educated person.

This does not mean that the science or philosophy of education has to discuss social or economic questions, but rather that in applying educational principles the school is developing in the pupil a way of looking at things which is sure to influence his judgment when questions of practical import are presented to him. If individualism, for instance, be accepted as the proper aim of education,

then, so far as the aim is realized in the school, the individualistic attitude is the result, and it may be pretty well established in the pupil's mind before he is aware what individualism means, or even before he has heard the word. Two questions then arise: how far does this result contribute to prepare social workers, and, how far is it consciously and consistently aimed at by the school?

Similar questions are suggested by the mere mention of such principles as those of authority, responsibility and, generally speaking, of morality. But they all lead up to the vital issue for the Catholic school, whether, namely, the educational principles which it accepts and which it applies in its methods are such as will prepare its pupils to act well their part where Catholic interests are at stake. And the question takes on a deeper significance when one reflects that so much confidence is reposed in our schools by great Catholic organizations which are doing their best to safeguard and strengthen our institutions by every legitimate means. They are rightly persuaded that Catholic education, in the true sense of the word, has principles of its own, that these, if but thoroughly carried out in practice, offer the best solution of the problems which confront society at this time, and that nothing is to be gained by diluting these principles with infiltrations of any philosophy that antagonizes Catholic truth.

It is especially in the treatment of social and economic questions that educational principles, and in fact the whole work of the school, are brought to a test. Here, too, there are distinctively Catholic doctrines which need to be expounded and defended as against various opposing theories. But exposition and defence alike call for accurate knowledge of the many-sided problems which involve so many possibilities for the advance of religion or for the thwarting of its beneficent purposes. And

since the conditions which environ the Church are becoming ever more complex, the need of such knowledge will evidently be more imperative as time goes on. It seems pertinent, therefore, to ask whether our schools, and particularly those which are devoted to higher education, should not lay greater emphasis on social studies. In other words, will not the success of organized endeavour depend largely on the quality and extent of the instruction which is supplied the Catholic student in sociology, economics and the cognate departments of knowledge? While experience and common sense are indispensable, it is none the less true that scientific training, with the more comprehensive views which it affords and the habits of correct thinking which it imparts, is also essential. Without it, we shall look in vain for any Catholic literature on these very practical subjects, and our people will be obliged to draw their information from books whose authors are, to say the least, not in sympathy with the teaching of the Church.

Happily, the Federation has not postponed its action until the much needed literature could be supplied. The Reports of the National President and of the National Secretary for the past year give evidence of vigilant and fruitful activity in many fields. But what has been accomplished only goes to show how necessary it is that the number of workers should be increased and that every Catholic agency, in its own sphere, should not merely be enlisted in the common cause but should also be animated by one and the same Catholic spirit. In bringing these needs to view, the Federation itself takes a prominent place among the agencies that educate.

EDWARD A. PACE.

DEVOTION AND DEVOTIONS

Perhaps some apology is due for asking a consideration of the above subject; as, in the matter of devotion, we are all agreed upon its necessity and hardly differ in our manner of presenting the same. Yet, we repair daily at stated times to the refectory to keep in motion the mechanism of life, and if the viands vary not from day to day, we do not on that account refuse to partake thereof. The application is obvious, and therein lies the apology if such be needed.

Von Humboldt says that what we wish introduced into the life of a nation we must introduce into its schools. Because Catholic education stands pre-eminently for the culture of the heart through the improvement of the soul, it selects as the means thereto, to inculcate a spirit of devotion in its charges—that devotion which tends to cultivate the heart by the frequent elevation of the soul to God; devotion, which makes the devotee more God-like while remaining none the less human. As the forming of godly men and women is what every true patriot wishes to see introduced into his country, so, to Catholic education the State is indeed indebted over and above mere monetary consideration.

As the saying of the German philosopher is true beyond question, so, what we wish to see imbued into the life of the man we must imbue into the life of the child. Such is the groundwork of Catholic education, which has, or should have, its beginning long ere the child first steps through the portals of the Catholic school. Before reason dawns, the truly Catholic mother begins to educate her child, to direct its unformed ideas; she lays the corner-stone of devotion, and then places it under the care of those who are master-masons in the art of constructing devotional lives; for their own are one continuous act of love, which is devotion.

As, in viewing and admiring some masterpiece of architecture, one seldom thinks of the hidden foundation stones which make the superstructure possible, so, in the finished product of the graduate, the primary teacher is often lost sight of. His was the toil; the patience, all but infinite. He seldom receives any credit, and sometimes gets the blame from the too exacting who look for perfection in all but themselves. The work of the primary teacher is indeed drudgery. He has no pet hobbies to ride; must repeat and repeat; must bring and keep himself down to the level of the child's mind. Not even the occasional sense of appreciation for his care and interest comes to cheer and gladden his heart, making him feel the joy that comes to all, who are human, when labor nobly, freely spent receives the pittance of a "thank you." Truly, there is nothing of the human about his work, and it is on that account perhaps the more divine. God bless the primary teacher in his work! Call it not lowly! On him depends largely the superstructure of the temple of the Holy Ghost—the human soul, a bundle of possibilities for good or evil.

The primary teacher deals with innocence, which is in itself a factor for encouragement; hence, he strives, not so much to counteract evil as to safeguard innocence, that when evil presents itself in later years, the heart may be so entrenched behind the rampart of devotion as to intuitively turn from the demon with innate abhorrence. To effect this, the young are taught devotional exercises in a *devout manner*. If the essence of prayer is the elevation of the soul to heaven, the posture of the body must be such as to take thoughts of it from it. The kneeling erect, the clasping of the hands, the closing of the eyes or casting them on an object which will evoke heavenly thoughts, are more essential to attain the end of prayer than the slow, distinct articulation of words, important though the last be.

To beget devotion in the young, God, His blessed

Mother, the Guardian Angel should be to them, as they are, living actualities, or, as St. Theresa puts it: "The kingdom of heaven is within—in the soul." To be constantly impressed with the nearness of God's presence, to be taught that they live in the presence of the Supernatural, that the all-seeing eye of God is continually upon them, that their Guardian Angel is pleased with their well-doing, will be to children a constant check and make them from the outset perform natural actions for a supernatural end, and avoid evil more through love than fear.

As childhood is attracted to childhood, so, for the very young, devotion to the Infant Jesus is very appealing; and the primary teacher can readily instill a solid love that is tender, compassionate, and will prove a groundwork for subsequent teachers. In the same manner, as children instinctively turn to the mother in trouble and in joy, and, as there is no love on earth comparable to mother-love, so, the deep natural love of the child for its mother can be made a short step to the love of our Mother in heaven; and that, thoroughly instilled, will surely last and prove, according to many of the Doctors of the Church, a passport to the kingdom of heaven—the beginning, end, and reward of our labors.

As the child advances in years, other devotions can be added which will serve to strengthen those already formed. With all due reverence to devotion, the devotions extant might be likened to a variety store; no one is expected to purchase all that he sees, but only such as pleases his fancy or suit his needs. It is the same with devotions; the teacher should take care not to burden the child. Since all have for their object solid piety, and any one is capable of attaining that end, a few thoroughly inculcated with a view to be lasting are all that can be desired. The habit of devotion is the main thing; and, as habit is a quality of mind acquired by the repetition of the same act, we must strive to inculcate uniformity

which would imply singleness, or, at least the reverse of multiplicity in devotional exercises differing in kind.

There can be no question that if a devout mind is to be formed, such can only be accomplished under favorable circumstances; in other words, plants thrive when the soil is adaptable. The class-room is the nursery; an atmosphere of devotion must pervade there; the elements necessary thereto must be supplied; the Crucifix, ever telling its tale of devotion; the class-room altar, preferably arranged by the pupils; pictures, portraying biblical scenes which can supplement a bible history lesson and familiarize the children with the life and labors of our Lord; mottoes, containing positive precepts, *not* negative ones; and above all, the moving spirit of the class-room—the teacher, who is devout, or must be, else he cannot lead others where he, himself, does not follow.

So much for the elements, now for the work. The first devout exercise to form—an important one—is habitual morning and evening prayers; particularly the morning prayer, for few ever forget night prayers. It seems as natural for the growing child to kneel before going to bed as it does to go to bed itself; but somehow or other, the morning prayer is frequently forgotten, and we must be on our guard to obviate this as much as possible. We should teach that the first thought in the morning should be given to God; the first act on awaking should be the sign of the cross. We can easily get the habit of morning prayer formed by teaching the children to say a prayer at night to their Angel-Guardian that he might remind them of it the next morning, or, to some suffering soul anxious to obtain the benefit of prayer. Likewise, we can ask every morning: "How many said their prayers this morning?" This will be a constant reminder, especially with small children who are always anxious to please. Some may object to such a procedure on the score that it would place temptation in the way of children to lie either through shame, fear, or a desire to curry favor. Hardly.

As a rule, children are so impressed with the sacredness of the supernatural, that such a thought would never enter their minds. On the other hand, there should be no reason for it, as no punishment should ever be administered for failure in this duty; no; not even reproof. At most, we should approve those who have done so, and say to the delinquents: "Well, I suppose you forgot; try and remember it tomorrow, for our Lord is anxious for that first prayer, and the devil is satisfied that he has a good day's work ahead of him if you forget it." Again, such fears are groundless; and, if we were to weigh, pro and con, every reason for possible evil in effecting positive good, we would hardly know where to begin, as nothing is so holy but that it may be perverted by base minds.

As the inculcation of devotion is the forming of a religious attitude of mind, and religion finds its expression in worship, so, the highest act of worship—the holy Sacrifice of the Mass—should ever be the acme of our aims dealing with devotion. The Mass should be constantly explained; the symbolic meaning of the vestments, and all external things as they are related to its inner worship. We should not fear that repetition is burdensome. Repetition, and that frequent, is necessary to impress this most solemn and sublime act of religion on the minds of children, and even as necessary for those who are more mature. We must be sure that our children assist at Mass intelligently; and the more they know and appreciate its sublimity and value, the greater will be their attention and devotion.

Children should likewise, be taught how to hear Mass. Of course, it is understood that one hears Mass by bodily presence and by trying to fix his thoughts on prayer; but this is too wide an application and too vague for the young; hence, they should be taught a way which will be theirs until such a time as private devotion and inclination will enable them to choose for themselves. Acknowledging the aesthetic value of music, the devotional ele-

ment of hymns; yet, do they, while being devotional, tend to beget devotion—a life-long devotion? If children sing before the Offertory, after the Offertory, after the Consecration, and after the Communion, when are they to use their prayer-books? All will admit that prayer-books are essential for those who are not contemplative by nature, therefore, their use should be inculcated at that time when habit is formative. If singing is desirable—and indeed it has a reminiscent effect on the “grown-ups,” stirring them to better deeds as it leads them back to the days of innocence—let us have it by all means, not by a select few called “the choir,” for this would deprive them of the use of the prayer-book, but let the girls sing one Sunday and the boys, the next. But let us be vigilant in the matter of the prayer-book. Nowadays, it is being neglected; and to see a man at Mass with a prayer-book is to be surprised and edified. Without it, carelessness will lead to indifference; and indifference to non-practice; non-practice, to loss of religion and all its evil consequences.

Foreign to the manner of hearing Mass; yet, necessary, in a way, to its external form is the collection box. Here, too, the custom of the child becomes the habit of the man, and children should be taught to drop in their mite *themselves*.

Should daily Mass be compulsory? No. Yet daily attendance should be urged wherever it is feasible. Some object to Mass every day for children on the score that familiarity breeds contempt; that they fail, by daily attendance, to distinguish Sunday from other days and thus become careless when there is question of obligation. A recent writer in *The Ave Maria* nicely answers similar objections regarding daily Holy Communion for children, by asking parents if they cease to teach the precepts of the Fourth Commandment and insist on their observance lest the children when grown would disregard them through over familiarity; that if they do not, at all times,

train their children when young to walk in the way they would have them walk when older. The same line of reasoning holds for the hearing of daily Mass; and indeed, assisting frequently at the Holy Sacrifice must come first, if we expect frequent Communion to be practiced.

From familiarity with the Mass we expect appreciation to follow; from appreciation will come a love of the Sacred Passion; and, in seeking the kingdom of heaven through the Passion, other things will be added, and among them, the all important one for any profit to be derived from devotion—contrition for sin. Perfect contrition is what we must aim to instill. We should emphasize its necessity whenever sacramental confession is impossible, and exhort that it be made every night, and whenever mortal sin has marred the soul. Teach that contrition is not necessarily feeling, but is produced from the will; and as the will is free, the right disposition for it can be obtained by prayer.

The history of the Passion, though old, is ever new; and when feelingly told in detail, the interest of the pupil is easily aroused and sustained. In order that the recital may produce beneficent results, three questions should be constantly kept before the mind of the pupil: Who suffers? why? for whom? With these queries, let a few minutes every morning during Lent, after the regular catechetical instruction, be devoted to the Passion. By beginning with the Last Supper and going into detail, drawing practical lessons from every phase, one will easily have finished the sacred tale by the close of the holy season, and both teacher and pupil each year will find themselves realizing more than ever the mysterious meaning of *love* as applied to the Creator in relation to His creature.

This *love* leads to a consideration of its center—the Sacred Heart. The devotion to the Sacred Heart is a devotion which is practical in all its bearings; the devotion which turns the ordinary affairs of life that are not

of themselves dross into the purest gold; and no place is more opportune for its practice than the class-room, where thoughts, words, actions, and even sufferings abound, and are so varied, untarnished, and can be readily directed to flow into this channel of devotion so high in its Object, so meritorious in its effects. The League, with its application to school-life, the promises from the lips of our Lord, Himself, cannot but be an endless source of blessings to the teacher who does his utmost to instill this devotion pleaded for from heaven, itself.

Love, the child has; and love is the essence of this devotion. To sustain it, the teacher must implant confidence; and happily he has at his command an unfailing source in "The Messenger of the Sacred Heart," in which he will find every month many, fresh incidents where the Sacred Heart has befriended those who have called upon It. By reading and commenting upon these, another practical aim is secured; pupils will carry this confidence from the class-room to the larger school of life, and when they most need it will instinctively turn to the Heart of the Friend of friends in sorrow or in sin. Such is the influence we hope to wield over them long after they have passed from our care, and distance may separate us, or time may be for us no more.

An integral part of devotion to the Sacred Heart is devotion to the Holy Name, with its practical two-fold object of preventing and repairing blasphemy. It is applicable to all phases of human existence for it belongs to Him who taught us how to live by living, passing through all the stages of life from infancy to manhood's prime. Its two-fold object should be kept in mind: first, the prevention of blasphemy; the child must be taught to love and reverence the Holy Name; and the teacher, as in all things, must be the exemplar. He will instill love and reverence by his manner of pronouncing it; his lips to speak it gently, his head to bow reverently. The spirit of reparation will come when the child is old

enough to realize the dishonor in profanation, and should then be taught to lift his hat, if on the street he hears the Holy Name pronounced irreverently, or otherwise; and always to say inwardly: "Praised be the Holy Name of Jesus" or, "Jesus, have mercy on the dying!" By so doing, the dishonor is somewhat repaired, the profanation becomes a blessing which reacts on the repairer and enlists him among the apostolate of the laity.

Furthermore, the Church today is gathering her spiritual forces and holding her men by means of the Holy Name Society. The need of men is patent to any one following the trend of the times; and such societies, in fostering Catholicity, give the age its crying want. These societies will need to be recruited as years go by; and we, as Catholic teachers, must be the recruiting officers by establishing our junior societies so that the youth may step from his sodality, where he has learned the principles, into the Holy Name Regular where he will put them into practice. Such has always been the case with the girls, and every church has its Blessed Virgin Sodality. We always have had, and will have, the women with us; we need the men more, and are less sure of them, and will be even less so, as the world advances and false theories gain, unless we take the child and teach him to walk as the Divine Child, step by step, upright in life. Such will be accomplished by practical membership in a society bearing His Holy Name.

The Devotions thus far considered have a keynote—devotion to our Blessed Mother. Someone has written that man might get his religion through fear, but fear will never make it lasting; that religion to have any hold on man must be tender, and that Mary is the tender part of our religion. Devotion to Mary is all tenderness. We never associate fear with the mother's part, and such is the part that Mary plays in our religion. Tenderness essentially begins in childhood; and the misfortune is, it sometimes ends there. As has been stated before, devo-

tion to Mary must begin to be developed as soon as the child comes to us from its mother's protecting care and knows no other love, or at least, realizes that there is none comparable to it. Such must be the beginning of devotion to Mary, and its ending—never.

There are ways and means without number of inculcating devotion to Mary, and we may well say with St. John Berchmans: "Anything will do, only let it be constant." To aim at constancy, let the subject of Mary be unremitting. Keep the pupils posted on her feasts; each month of the year has at least one. Present some easy devotional practice and urge its daily performance; illustrate from time to time by examples in real life how daily devotion to Mary has met its recompense. During the month of May, the seeding time of this devotion, have conspicuously on the board some pithy saying relative to Mary which can be used as a basis for instruction. Change the same each day; and to assure observation, call on some pupil to tell you what was on the board the preceding day; and you will find that some, to be on the alert, will write them in a little note-book, which if kept, will prove to be a treasure-house of quotations of Mary. Likewise, to instill confidence in Mary's power, and, as an act of devotion on our part, an anecdote relative to her love and protection should be related. Only true stories should be used; and the fact, that they are true, should be emphasized. The bound volumes of "The Ave Maria" teem with them under the title: "Favors of Our Queen." It will take a little time and trouble to look these up; but it will be time and trouble well spent and amply recompensed. Once a good story is found, make a skeleton of it and put such in a note-book which can be used from year to year and be a great saving of time. Finally, as regards devotion to Mary, no teacher will neglect the beautiful devotion of the Rosary. Let us take care that we fully explain the proper manner of its recital, teaching what is meant by the calling of the mystery preceding each decade. Urge the carrying of the chaplet in the

pocket; call it the sword of Mary's knight, the weapon whereby she puts the tempter, her enemy, to flight. Teach the pupils to take it with them to bed by slipping their arms through it, and clasping it while composing themselves to sleep. Little practices like these can be suggested; which, when repeated daily, become habitual; and we all know the force of habit, which in this instance, means the daily acknowledging of the efficacy of mother-love—the highest love of earth or heaven, a love sanctioned by the practice of God, Himself.

Finally, in the matter of devotions, no matter how praiseworthy their immediate object may be, all, to be spiritually valuable, must eventually lead to the Author and center of all devotion—Jesus in the Blessed Sacrament. If we have sodalities, if we teach devotion to the Blessed Virgin, St. Joseph, St. Aloysius, etc., it must be that through those means the child will see and follow the light to its source—the Sacrament of the Altar. Such devotions are but a series of purgations which render the soul more acceptable to the Almighty when it comes to Him through their means, for, to gaze suddenly on a brilliant light in the material order is to dazzle the eyes; so in the spiritual order, we gaze upon the Light of lights with more profit when the darkness of sin and imperfections has been gradually obliterated by the lesser lights of devotions having Jesus in the Blessed Sacrament at once their power and end.

Teachers, then, who wish to form devout pupils, must incite them to frequent Holy Communion. There is no other way to form men and women after the pattern of Him who said: "Learn of Me." To learn of Him is to have Him as Teacher, to go to His school which centers at the altar. There, devotion is culminated, for devotion is love; and the highest expression of love—the grandest act of devotion—is when God meets man, when Heart Divine says to heart human: "Do this in commemoration of Me."

Louisville, Ky.

BROTHER JULIAN, C. F. X.

EDUCATIONAL NOTES

All kindergartners would agree on three fundamental Froebellian principles. These are the importance of each stage of growth, the development of self-activity, and the belief that we are all members one of another. To exemplify these in practice through specially selected means and the organization of the play activities is the function of the kindergarten.

If it be true that in America nearly fifty per cent of the school children leave school before the sixth grade, and that the average period of school attendance is only five years, then every year conserved for education at the beginning is of the utmost economic value. It would also seem economically desirable to give the best tuition and guidance at the beginning when the kind of world each child is to see and to make is largely determined. From the relative cost of education in different sections one would judge that this fact has not been fully recognized.

The kindergarten is of value to the school system in minimizing the number of retarded children. About one-half of all retarded children are retarded in the first two years of school life. The retarded pupils cost the taxpayers upwards of \$25,000,000 a year. They cause four-fifths of the nervous strain of the teachers. They rob the rest of the pupils of much of the teachers' attention that belongs to them. To save the \$25,000,000 waste, the teachers' nervous strain, the time and effort that belongs to all the children, would be a vast achievement.

The advocates of the theory that the young child is a "little animal" and should be left free to carry out his animal impulses in some convenient back yard, forget the scarcity of back yards in a congested city district. They also ignore the

world-wide proof of the assertion that those who guide the first seven years of a child's life may make of him what they will. They fail to see that a civilization which desires to "let the ape and tiger die" must view the child as father to the man.

For the thirty years of its existence in this country, the kindergarten has held to special educational materials designed to aid and abet the child's self-activity.

EFFICIENCY These materials are used to develop the powers
THE GOAL of observation, comparison, investigation, experiment and invention. They are organized into a series, that there may be progressive guidance and consecutive exercises. They offer means of sense training, but this is not their final purpose. Neither is motor training or manual training the chief end. Their goal is efficiency, which is the power to do, to produce.

LUCY WHELOCK,
Education, June, 1912.

CURRENT EVENTS

CONVENTION OF CATHOLIC EDUCATORS

The Ninth Annual Meeting of the Catholic Educational Association, held at Pittsburgh, Pa., June 24-27, was the most successful convention in the history of the Association. With a large attendance, including many bishops and prelates of the Church, the business of the several departments and sections was accomplished with that serious thoroughness for which the proceedings of the Association are already well known.

At the opening Mass in St. Paul's Cathedral, which was celebrated by the Rt. Rev. Mgr. T. J. Shahan, President-General of the Association, the Rt. Rev. J. F. Regis Canevin, D. D., Bishop of Pittsburgh, welcomed the delegates and spoke inspiringly of the advantages of a Catholic education. He said in part: "The American people are awakening to the fact that something more than mere utilitarian knowledge is needed to build up a just moral character in men and lay a solid moral foundation for good citizenship in this nation. The Catholic Church declares that mere intellectual instruction will not prevent crime, make men honest and chaste, or insure the sanctity of the home or the security of the State. Catholics hold that any system of public instruction that ignores religious training is defective, and while the Church claims no jurisdiction over outsiders, and does not interfere with them in the education of their children, she does claim a lawful right to exercise a guidance and control over the education of her own members whom she has to instruct in the truth, warn against error, and guide to salvation.

"When home training is not altogether neglected, the burden of religious instruction is usually placed on the mother. The father seldom realizes his duty, and often the mother is not able, for many reasons, to devote the time and attention required for the proper instruction of children in religious truth and conduct, and the whole work and responsibility falls

on the one hour or two given in the week to catechism. One hundred and sixty-seven hours given to the things of this world and one hour 'to seek the Kingdom of God, and His justice.' Fifty-two hours in the year to learn the truths that count for eternity and 8,708 hours to learn and gather the things of time. No wonder that religion has so little part in the lives of millions when it has so little share in their education!

"The Catholic Church, sensible of its mission to serve souls in an agnostic and materialistic society, meets the conditions by employing the home, as far as possible, the Sunday school, the sermon, and all the agencies of Sunday services; but it goes farther and gets down to the only fundamental and adequate system by establishing parish schools, colleges and universities, where hand in hand with all secular sciences, the knowledge of God and of divine things is taught. Our parish schools animated by a laudable spirit of rivalry, and strengthened by the opposition of bigotry which they arouse, are giving their pupils the best equipment for commercial, civic and domestic life by establishing the principles of religion as the foundation of justice, obedience to law, reverence for authority, loyalty and patriotism, for without spiritual righteousness and moral attributes of true citizenship and upright living are not to be found."

The sessions of the meeting were held in the Carnegie Institute which provided excellent accommodations for the general and departmental gatherings. The Convention was officially opened by Monsignor Shahan, at 11 A. M., Tuesday, June 25. After his address and the transaction of routine business, a letter from the Apostolic Delegate, the Most Rev. John Bonzano, was read. In the letter the Delegate said: "I am aware of the very rich and abundant fruits already produced by your Association, and I know your work has already merited the approval and benediction of the Holy Father, as also the benevolence of my illustrious predecessors. Very willingly do I unite my voice to theirs and congratulate you upon the great good already effected, and I exhort you to continue in this work so well begun, and now promising so much for the future. In union there is strength. And for this reason if all

the members of the Association give themselves to the sublime work of the education of youth, under the guidance of the American hierarchy, the result will be such as is desired by all wise men."

The first paper, that of the Rev. P. C. Yorke, D.D., of San Francisco, Cal., on "The Family, the School, and the State," read by the Rev. Thomas A. Powers, of Steubenville, Ohio, was a comprehensive treatment of the educational conditons prevailing today in this country. In the first session of the College Department, Mr. Walter George Smith, of Philadelphia, Pa., read a paper on "Educational Legislation as it affects Catholic Interests." This was followed by one on "How to Deal with Public Legislation," by Rev. Francis J. Heiermann, S.J., of Cincinnati, Ohio. Both papers were ably discussed. In connection with the latter discussion, Mr. A. C. Monahan, of the United States Bureau of Education, spoke of the National Commissioner of Education and his interest in the Catholic school movement. The Rev. Joseph H. McMahon, Ph.D., of New York City, furnished an excellent paper on "The Relation of the Pastor to our Educational work." It elicited an enthusiastic discussion. This department also considered: "Entrance Requirements to College," a paper by Rev. M. Schumacher, C.S.C., of Notre Dame, Indiana, as well as others in the sections for languages, mathematics, philosophy, and history.

"Vocations" was the subject discussed in the Seminary Department at all of the meetings. They were treated "From the Standpoint of the Parish Priest," by Rev. Edwin Drury, of Nerinx, Ky.; "From the Standpoint of the Religious Orders," by Rev. George Lee, C.S.Sp., of Millville, Pa.; "From the Standpoint of the Seminary," by Rev. Bernard Feeney, of St. Paul, Minn.

The meetings of the Parish School Department at which most of the teaching brothers and sisters attended, were marked this year by the number of thoughtful papers contributed by superintendents of Catholic schools and teachers of long experience. At the opening conference the Rev. Michael

Larkin, Associate Superintendent of Schools, New York City, was heard on "True and False Pedagogy." Rev. Daniel J. Lavery, D.D., of St. Louis, Mo., and Brother Gerald, S.M., discussed the paper. "The Recitation: Its Nature, Scope, and Principles," was contributed by Brother Constantius, F.S.C., Ph.D., LL.D., of Memphis, Tenn. It was discussed by Brother Ildephonse, of Lawrence, Mass., and Brother Valentine, S.M., of Pittsburgh. "The Problems of the Elementary School," by Rev. William J. Fitzgerald, S.T.L., Superintendent of Schools, Hartford, Conn., exposed the fundamental problems and their proposed remedies, insisting strongly on a more uniform preparation of teachers and co-operative study of the questions of grading, and class management. Rev. H. C. Boyle, Superintendent of Schools, Pittsburgh, who was appointed to discuss the paper, could not be present. Brother Edward, F.S.C., Inspector of Schools, New York City, led the discussion.

The Local Teachers Meetings were held on two afternoons, and there many practical questions affecting method and management were treated and discussed. The papers, however, were not contributed by Brothers and Sisters as has been the custom in former years. The Superintendents' Section, composed of superintendents of Catholic schools and community inspectors, deliberated in their two meetings, on "The Superintendent's Report," by Rev. A. V. Garthoeffner, with a view to a more uniform report for the dioceses of the country, and on "The Influences that have helped to form the Eight-Grade Elementary System," by Brother John Waldron, S.M.

A new feature in departmental work this year was the gathering of the Provincials and Superiors of Religious Orders of women for separate meetings on two successive afternoons. They were addressed by Rt. Rev. Bishop Canevin on "The Present Condition of Parish Schools," and by Rev. M. J. O'Connor, S.J., on the "Religious Teacher." A public meeting on Thursday night in the Music Hall, Carnegie Institute, closed the convention. The Rt. Rev. Joseph Suehr, of Pittsburgh, presided and delivered the opening address. The Honorable Ambrose B. Reed, Judge of the Common Pleas Court,

Allegheny County, Pa., spoke on "Freedom of Education," and the Very Rev. John Cavanaugh, C.S.C., President of Notre Dame University, Notre Dame, Indiana, spoke on "The Work of the College in Forming Public Opinion."

The resolutions of the Association were the following:

GENERAL RESOLUTIONS.

Whereas, Taxation for professedly educational purposes is steadily increasing, due to the persistent tendency of the modern state to transgress its proper sphere; be it resolved, that, though the state has clear and indisputable rights in respect of education, it should limit its activities to the province defined for it by reason and justice, thus reverencing and protecting the rights of child and parent.

Whereas, Equal rights of civic opportunity demand that admission into all educational institutions maintained, in whole or in part, by public funds, shall be open to all citizens; be it resolved, that admission to such institutions shall be determined solely by the scholastic fitness of the applicant.

Whereas, The continued success of our Catholic educational system depends upon the character and religious zeal of our teaching body; be it resolved, that this association urge upon the clergy and the teachers in our Catholic schools the need of fostering vocations.

Whereas, The necessity of a well grounded morality in education is a principle for which the Catholic Educational Association stands; be it resolved, that we cordially approve the efforts of all who are contending for this principle in the education of the young.

Whereas, The continued success of this association and the further progress of Catholic education depend upon the harmonious and the cordial relations existing between pastors and heads of Catholic colleges; be it resolved, that it is the sense of this convention that all efforts which further this active co-operation merit unqualified commendation.

Be it resolved, that the principles and training provided by a study of philosophy so highly commended by Leo XIII and Pius X is of the utmost importance to Catholic youth who are to enter the professions, or who are by their position likely to be men of prominence and influence in the community.

RESOLUTIONS OF COLLEGE DEPARTMENT

Resolved, That it is the judgment of this Association that the progress of higher Catholic education will be more effectively promoted by the harmonious and cordial co-operation of pastors and heads of Catholic colleges.

Resolved, That the principles and training provided by a study of the philosophy so highly commended by Leo XIII is of the utmost impor-

tance to Catholic youth who are to enter the professions or who are by their position likely to be men of prominence and influence in the community.

Resolved, That this Association take steps to devise a method or system whereby a more careful guardianship may be exercised over our Catholic youth in their use of the public libraries.

Resolved, That we regard with the highest approval any association the purpose of which is to study and keep in touch with legislation, whether state or federal, which may have a bearing on Catholic education.

PARISH SCHOOL DEPARTMENT

First—We hold in grateful memory our Catholic Bishops and churchmen of former generations through whose zeal and direction our educational system was established and maintained on an independent basis, and also our generous forbears who nobly supported them. The present flourishing state of Catholic elementary education could not have been realized without their admirable foresight and manifold sacrifices.

Second—We deeply appreciate the generous sacrifices which our Catholic people so freely make and which are at once an evidence both of their devotion to their religion and of the strong hold which our educational institutions have upon them.

Third—We rejoice at the founding of the Sisters' College of the Catholic University of America—an institution approved by our Holy Father for the higher training of our teaching Sisterhoods. We are confident that it will exercise a most beneficent influence on the future of our Catholic elementary school system.

Fourth—Noting with pleasure the eagerness of our teachers to embrace all the worthy opportunities offered them for professional study and for increasing their efficiency in their noble life work, we heartily encourage them to continue in these efforts so as to be fully imbued with the Catholic teaching affecting education, and to keep abreast of current pedagogical thought as expounded in our Catholic publications.

Fifth—We reiterate that true education consists in the training of the mental faculties and the development of Christian character, and not merely in the imparting of knowledge or information.

Sixth—In this age, with its alarming disrespect for the constituted authority of the home and of the state, we wish to emphasize the fundamental and time-honored teaching of our Church, that all authority comes from God; that the custodians of authority are the representatives of God and as such must be given that respect and reverence which the exalted nature of their office demands.

SEMINARY DEPARTMENT

The Seminary Department of the Catholic Educational Association urges that in the education of seminarians special emphasis be laid on

the duty that will be incumbent on them as priests of developing and nurturing priestly and religious vocations among the people of their future charges. And in order that they may better understand the character of that duty, they should be made to realize that to satisfy the multiplying needs of the Church whose administration God has committed to the children of men, America today requires, and will require, a constantly growing army of earnest, devoted and efficient men and women who, in the priesthood or in the religious orders, in the Brotherhoods or Sisterhoods of the Church, will cheerfully spend their lives and be spent in the glory of God, for their own salvation and the salvation and good of their neighbor.

It is therefore earnestly recommended that all seminarians be deeply imbued with faith in God's providence to supply every vocation needed for the work of saving souls. For this reason, a prayer for vocations should be offered daily in every seminary, in obedience to our Lord's words: "Pray ye that the Master of the harvest send laborers into His harvest."

Moreover, such a clear and exact study should be made of the nature and requirements of vocations, as will enable the future priest to give a discerning and confident judgment in the various cases that will come before him. Further, the seminarian should be taught the duty of giving clear and accurate instruction on the various religious vocations. This instruction should find its first place in both the day and the Sunday School; then, in the pulpit and, if need be, in the confessional.

Special stress should be laid on the advantages of such instruction to fathers and mothers in the Married Men's and Married Women's Societies, and to the Holy Name Societies, and from all should be exacted the tribute of prayer to God for suitable vocations.

Fathers should be reminded of the example of God Himself, who sent His only begotten Son to minister to us; mothers should have pointed out to them the answered prayers of the devout Anna—all should be made to feel the sacred privilege and honor conferred on the family and the individual when the beckoning finger of God calls a son or a daughter to His closer service.

The seminarian should be further imbued with his special duty as a priest of developing and nurturing vocations not only by his prudent exhortation, but especially by the encouraging example of his own apostolic spirit and life. His attention should be directed to the fact that daily, or at least frequent, communion of children will offer a safeguard to the continued innocence of the growing boy or girl, will give splendid opportunity for implanting solid virtue, based on the love of God and early self-restraint, and will make easy the total surrender of one's self in answer to God's call to higher and holier living.

Finally, the Seminary Department of this Association would reverently venture to express congratulations to the Bishops after counting on the greater success that attends their present efforts to realize the directions

of the Council of Trent, and of Baltimore, in nurturing promising vocations to the priesthood in colleges devoted particularly to this work.

Election of Officers

The annual election of the officers of the Association, which took place on Wednesday evening, effected only one change in the existing board. Right Rev. Mgr. Joseph A. Connolly, V.G., of St. Louis, Mo., was elected Vice-President General in the place of Rev. Walter J. Shanley, LL.D., of Danbury, who retired. The officers for the ensuing year are:

President General, Right Rev. Mgr. T. J. Shahan, Washington, D. C.; Vice-Presidents General, Very Rev. James A. Burns, C.S.C., Washington, D. C.; Very Rev. H. T. Drumgoole, Philadelphia, and Rt. Rev. Mgr. J. A. Connolly, V.G., St. Louis; Secretary-General, Rev. Francis W. Howard, LL.D., Columbus, O.; Treasurer General, Rev. Francis T. Moran, Cleveland.

Members of the Executive Committee—Rev. Daniel J. McHugh, C. M., Chicago, Ill.; Rev. Van Heertum, O.Pr., West Depere, Wis.; Very Rev. J. P. O'Mahoney, C.S.V., Bourbonnais, Ill.; Very Rev. B. P. O'Reilly, S.M., Dayton, O.; Very Rev. M. A. Hehir, C.S.Sp., Pittsburgh; Rev. Francis Heiermann, S.J., Cincinnati, O.; Rev. Theo. Saurer, C.P.P.S., Collegeville, Ind.; Brother Maurice, Ellicott City, Md.; Brother Bede, Danvers, Mass.; Rev. Patrick Cummings, O.S.B., Conception, Mo.

Parish School Department—President, Rev. Joseph F. Smith, New York; Vice-Presidents, Rev. A. E. Lafontaine, Ft. Wayne, Ind.; Rev. A. V. Garthoeffner, St. Louis, Mo.; Rev. W. J. Fitzgerald, Hartford, Conn.; Secretary, Rev. F. W. Howard, Columbus, O.; Members of General Board—Rev. H. C. Boyle, Pittsburg; Brother Jno. Waldron, St. Louis.

College Department—President, Very Rev. J. F. Green, O.S.A., Chicago; Vice-President, Rev. Patrick F. O'Brien, M.A., Milwaukee, Wis.; Secretary, Rev. M. Schumaker, C.S.C., Notre Dame, Ind. Members of the General Board—Rev. James J. Dean, O.S.A., Villanova, Pa.; Rev. David Hearn, S.J., New York.

Seminary Department—President, Rev. H. T. Drumgoole, LL.D., Philadelphia; Vice-President, Rev. Dr. Peterson, Brighton, Mass.; Secretary, Rev. F. Corcoran, C.M., Kenrick Seminary.

CONFERENCE OF ENGLISH COLLEGES

At the Seventeenth Annual Meeting of the Conference of Catholic Colleges of England, held at St. George's College, Weybridge, in the early summer, the following papers were read:

"The Very Rev. John Norris, D.D., One of the Founders of the Conference," by the Very Rev. O. Turner, C.J. (President for the year); "The Board of Education Circular, No. 11—Teaching of Geometry in Secondary Schools," by the Rt. Rev. Mgr. Doubleday; "Careers Open to Our Boys on Leaving School," by the Very Rev. D. Considine, S.J.; "The Catholic Educational Association (U. S. A.)," by the Rev. Brother Cyril, C.F.N. There were also discussions on the new Teachers' Council and on a scheme for the more direct and effective representation of the Convent Secondary Schools on the Conference. This scheme, with some modifications, was ultimately passed.

SUMMER SCHOOLS FOR TEACHERS

At De Paul University, Chicago, Ill., about 100 sisters and lay teachers registered for the summer courses of 1912. The following teaching communities were represented: Sisters of Charity of the Blessed Virgin Mary; Sisters of Providence of St. Mary-of-the-Woods; Sisters of Loretto of Joliet, Ill.; Sisters of Mercy; Sisters of St. Joseph; Sisters of St. Benedict; Dominican Sisters; Sisters of the Holy Names, and Sisters of Notre Dame from Longwood, Ill.

Trinity College, Washington, D. C., conducted a Summer School for the teachers and novices of the Congregation of Notre Dame of Namur. There were in attendance over 100; the courses were given by members of the Congregation and extended over six weeks.

The Normal Institute of the Sisters of Providence of St. Mary-of-the-Woods, Indiana, opened on July 1, with an attendance of 900. The exercises began with an address by the Rev. Bernard Feeney, of St. Paul Seminary, St. Paul, Minn. The courses were given by well known professors in psychology, methods of teaching, and the natural sciences, and were continued for six weeks.

FIFTIETH CONVENTION OF THE N. E. A.

The National Education Association held its Fiftieth Annual Convention in Chicago, Ill., from July 6 to July 12. At

the general sessions which took place in the Auditorium Theatre, the following topics were discussed:

Topic: The American High School. "Its Relations to the Schools Below," by Walter Siders, Superintendent of Schools, Pocatello, Idaho. "Mortality in the Early Years," by Adelaide S. Baylor, Assistant State Superintendent, Indianapolis, Ind. "The Specialized or Vocational vs. the Composite High School," by Arthur D. Call, Principal, Henry Barnard School, Hartford, Conn. "Social Activities and Organization," by Milton C. Potter, Superintendent of Schools, St. Paul, Minn. "What the Public May Expect in Dividends; National, Civic, Social," by Kate U. Clark, Brooklyn, N. Y. "The Worship of the Standard," by William H. Mearns, School of Pedagogy, Philadelphia, Pa.

Topic: A National University. "The National Association of State Universities and the National University," by Edmund J. James, President, University of Illinois, Champaign, Ill. "A National University, a National Asset; An Instrumentality for Advanced Research," by Clarence R. Van Hise, President University of Wisconsin, Madison, Wis. "A National University as Related to Democracy," by James H. Baker, President University of Colorado, Boulder, Colo. "Ways and Means; the Next Steps," by William O. Thompson, President University of Ohio, Columbus, Ohio.

Topic: The Relation of Public Schools to the Movement for Recreational, Social and Civic Opportunity. "The Schoolhouse as a Social and Civil Center," by Frank P. Walsh, Kansas City, Mo. "How a Community May Find Out and Plan for Its Recreational Needs," by Rowland Haynes, Field Representative, Playground and Recreation Association of America, Minneapolis, Minn. "The Relation of Schoolhouse Architecture to the Social Center Movement," by Dwight H. Perkins, Chicago, Ill. "The Public Library, the Public School, and the Social Center Movement," by Arthur E. Bostwick, Librarian Public Library, St. Louis, Mo. "The Organization and Administration of Recreation and Social Center Work," by Erich C. Stern, Member of State Legislature, Milwaukee, Wis. "The School as a Recreation Center," by Jane Addams, Head Resi-

dent, Hull House, Chicago, Ill. "The Social Center and the Rural Community," by Herbert Quick, Editor of "Farm and Fireside," Springfield, Ohio.

Topic: The Public Schools and the Public Health. "The Duty of the State in the Medical Inspection of Schools; Results which the Public may Rightfully Expect," by Fletcher B. Dressler, Specialist in School Hygiene, Bureau of Education, Washington, D. C. "The Teaching of Hygiene in the Schools: Public, Personal," by David Starr Jordan, President Leland Stanford Junior University, Cal. "Sanitation in the Rural Community," by Charles E. North, M.D., New York City, "Medical Inspection and Medical Freedom," by Charles A. L. Reed, M.D., Cincinnati, Ohio. "Some problems in Education as Related to the Public Health," by Harvey W. Wiley, Washington, D. C.

Topic: Rural Life Conditions and Rural Education. "A Social and Educational Survey of the Rural Community," by Warren H. Wilson, Director of Missions, New York City. "What is Being Done to Meet the Problem"—"In Guilford County, North Carolina," by T. R. Foust, County Superintendent, Greensboro, N. C.; "By the State of Oregon," by L. R. Alderman, State Superintendent of Public Instruction, Salem, Ore.; "In North Dakota," by James H. Worst, President of State Agricultural College, North Dakota. "The Humanity of Highways," by Mary E. De Garmo, St. Louis, Mo. "The School, the College, and the English Farmer," by E. J. Russell, Director, Rothamsted Experimental Station, Harpenden, England. "What the National Government Can Do," by Philander P. Claxton, United States Commissioner of Education, Washington, D. C.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

The Catholic Church from Without. Rev. James A. Carey, Chicago. The Catholic Church Extension Society; pp. 125.

Many of the very best tributes ever paid to the Church are gathered together in this little volume of 125 pages which is published at a nominal cost by the Church Extension Society. The author realizes the peculiar force attached to the testimony of those outside the fold to the claims of the Church, and while he appears to address himself chiefly to non-Catholics, it is safe to say his work will be found interesting and enlightening by Catholics. The work of the Church as the Civilizer and Teacher of the nations, her doctrines and practices, the Church and the Bible, the Church and Morality, the Church and the Reformation, the Evil Effects of the Reformation, are the general titles under which the excerpts are gathered. Some quotations are given at length; to all are added the references, so that further reading is made possible. Good judgment is shown both in regard to the choice and length of the citations and the author's notes and commentary link them together naturally.

The services of the Church to education during the Middle Ages and the Reformation period are well expressed in the words of historians outside the Church, notably Leach and Maitland. All of these excerpts, we believe, ought to be placed in the hands of our young Catholics who are studying some of the histories of education used in normal schools and colleges. The book might also be profitably used for reading and comment in the higher classes of our grammar schools, in our academies and colleges, for by means of it the young may be given an additional facility of pointing to the volunteer testimony of outsiders in support of the claims of Catholics.

PATRICK J. McCORMICK.

The Catholic Educational Review

OCTOBER, 1912

PROBLEMS OF THE ELEMENTARY SCHOOL

The tendency to shift responsibility for defects is, perhaps, nowhere more manifest than in the field of education. The university bewails the fact that it cannot fulfill its true mission owing to the poor material furnished by the college. The college deplures conditions which necessitate a lowering of entrance requirements, or engaging in preparatory work to supply for the deficiencies of the high school. The high school gives vent to a jeremiad over the lamentable state of the grammar school. All—the university, the college, the high school, and the grammar school—unite in condemnation of the elementary department.

The chief object of the Catholic Educational Association is “to promote by study, conference and discussion the thoroughness of Catholic Educational work in the United States.” This will surely be furthered if we are able to determine just where and to what extent lies the responsibility for deficiency.

While not wishing to disparage the achievements of our high schools, our academies, or our colleges; while we behold with pride the gigantic strides of our beloved University and while we are alive to the magnitude of the problems which confront them, nevertheless we of the primary department may be pardoned if we assert the

Read before the Catholic Educational Association, Pittsburg, 1912.

right of primogeniture and respectfully ask that our problems be the first to come before this body for discussion and solution. Our Chief Pastors in the faith legislated the primary department into existence. While they rejoice at the growth of the higher institutions, their chief solicitude is for the progress of the elementary school, convinced that here is laid the solid foundation without which the superstructure cannot stand.

As a general fact it is as true that a right primary education will result in happiness and prosperity both for the public and the individual, as that the right cultivation of a piece of land will result in an abundant harvest. A man rightly educated even in the elementary branches of the grammar school has thereby acquired such an amount of knowledge; has been subjected to such mental and moral discipline that he is thrice qualified to be a self-supporting and self-governing, a virtuous and religious man. The efficiency of the high school, the college and the university is conditioned by the excellence of the primary department. On this department is largely dependent the future of the family and of the state. On the Catholic primary department depend the future Church in this country and the welfare, temporal and eternal, of millions of the little ones of Jesus Christ. Make the system what it ought to be, what it is within the power of our faithful people to make it, and we have erected a bulwark against shiftlessness and idleness, against poverty and child labor, against retardation and elimination, against the injustices, and the outrages with which society is afflicted.

To make it what it ought to be, however, requires the careful and intelligent solution of the many problems which confront it and which if not remedied must ever retard its progress. The mere enumeration of these obstacles to success would fully consume the time allotted me by our Reverend Chairman. To treat each of these I

have chosen with the detail and thoroughness which its importance demands is not possible in one paper. I hope only to touch on such topics as may open discussion and result in the happy solution of some of the problems now facing the elementary school.

EARLY ENTRANCE.

As the power of education is inversely as the age of the youth, the earlier the systematic training of the child begins the greater will be the influence for the right direction of his physical, mental, moral growth and development.

The decided change that has taken place in the social and economic world in our day has resulted in greater responsibilities for the school. Desire for wealth, honor, social position occupies the minds and hearts of many of our professional and business men from early morning till late at night almost to the exclusion of all else however sacred or important. Want and privation force many parents to pass their days far from the precincts of the home. Lack of intelligence or opportunity, want of constancy and patience, absence of sympathy with the changed conditions unfit many to direct rightly the little one's first steps in religious and mental life. Hence the necessity of committing the child to the care of those who have the time and intelligence, the patience and the will to do so.

There is not here question of the abolition of the home, nor is there approval of the false doctrine that the child belongs primarily to the state in matters of education. The family is and must be the center of all well ordered society and its influence will be ever of paramount importance. I merely wish to draw attention to the fact that in many instances the home is falling short of its moral and religious opportunity in the cultivation of the

right mental and religious growth of our children. The school must, therefore, supply for the deficiencies of the home; must correct the evil tendencies and inclinations sometimes imbibed there; must shape the ideas and the ideals; must form those habits of interest, of attention, of punctuality, of study, of character, of religion which will make for the full development of the future citizen of earth and heaven. The problem, then, of entrance into school at an early age is one of prime importance to the teacher.

At what age should this formal mental training begin? In all our states, laws have been enacted obliging parents to provide educational facilities for their children between the ages of seven and fourteen, or eight and sixteen. Restrictions have been placed on the legitimate employment of children during these years. State law, therefore, has settled the fact. The question, however, whether this is the best entering age from a pedagogical view point is not so easy of answer.

In the February number of "Education," Mr. Leonard P. Ayres discusses this problem. After giving statistics of a school population of 20,000 in one city of whom 257 were in the eighth grade and citing the results of the investigation of 206,495 cases in 29 cities of whom 13,867 were in the eighth grade, Mr. Ayres concludes that the percentage of slow pupils is greatest among those entering at five years of age. He expresses the belief that the best entering age is that which results in a large proportion of normal pupils combined with the most equal balance between the rapid and slow groups. This he thinks is the age of six which results in 52% making normal progress, 27% rapid progress and 21% slow progress.

This is commonly accepted by educators as the age best suited to the child's unfolding life. Nevertheless, we know that his education begins much earlier; that it has its commencement with the dawn of his conscious

life; that no act, howsoever slight, is without its bearing, and no impression howsoever vague, but is indelibly registered for future weal or woe. "As soon as we are born," says Goethe, "the world begins to work upon us and this goes on to the end." As the senses of sight, taste, hearing, etc., develop more and more, all the objects of nature operate upon the child and impress ideas upon his memory. Hence, then it is that attention should be directed, observation guided, thought quickened and turned upon those objects and into those channels which conduce to his greatest good and to his greatest progress.

It was the realization of the importance of these early stages of life for the formation of correct religious and moral habits as well as for the development of the intellectual and physical powers that led to the opening of the kindergarten. It is this that bridges naturally the chasm separating the school from the home. Froebel recognized that the first start in knowledge is made through spontaneous and overflowing activity, and that we must begin with this playful activity if we would develop the higher forms of knowledge. The kindergarten, basing its plans on the plasticity of childhood, seizes upon the restless instincts of the child and uses them as a means to perfect training. The incessant restlessness is turned to cheerful and orderly activity. The troublesome curiosity is used to produce rapid intellectual development. The senses are trained. The imagination and the memory, the sympathy and the social instincts, the moral and the religious nature are cultivated. The operations of the primary department are facilitated as the child is accustomed to the school, and brought within the realm of order and discipline. His interests are so aroused, his attention so stimulated, that the grade teacher has but to resume the work where it was left off, and continue an education already begun in every direction.

The kindergarten may, therefore, be a means for securing attendance at an early age. A parent will easily find valid reasons for keeping his child from a school where monotony reigns supreme; where the child's craving for physical activity is denied; where the joyous freedom of infancy is suppressed; and where accordingly disposition and character may be irremediably injured. Where, however, the contrary conditions obtain; where the interests of the child are awakened; where his palpitating activities are directed, not curbed, the parent will be the first to recognize the advantages of this early training and will gladly avail himself of the opportunity to open up new avenues of pleasure and profit to his child.

It is here question, of course, of a kindergarten properly so called, not of a mere recreation hall where time is wasted and habits acquired which militate against order, attention and future progress. The kindergarten does not exclude the cultivation of memory, of attention, of punctuality and the like, as some suppose. On the contrary, it fosters such cultivation. It does not necessarily imply a whole day spent in paper cutting or at the sand table, nor does it lead to fickleness and forwardness. If rightly conducted, it is a power for good, as experience has amply verified. Moreover, it will offset the danger of Catholic parents sending their children to the public school where such institutions obtain and the further temptation to keep them there for their entire elementary education.

Where the kindergarten is not established, the sub-primary, with its course of study harmonizing with the child's mental development, has been substituted and found effective in promoting early attendance. Where neither kindergarten nor sub-primary exists, the problem of early attendance at the age of six will find its solution in the zealous coöperation of pastor and teacher with

the parents that these little ones of the flock may receive that early training so necessary to their spiritual and temporal well being.

IRREGULAR ATTENDANCE.

Not only must we secure the attendance of the child if we would educate him, we must hold him long enough if we would educate him well. Here we are confronted with the problem of irregular attendance, the efficient cause of much of the elimination and retardation so alarmingly prevalent in our schools today.

It is hardly possible to overstate the magnitude of this evil. The United States Commissioner of Education reports that the daily attendance in the elementary schools is less than 71% of the enrollment. Mr. Ayres claims that more than 25% of the children attend less than three-fourths of the year. The means and agencies employed in the cause of education are failing to produce their due results on account of this scourge. To the faithful teacher it is a continual source of discouragement. It seriously retards the progress of the other pupils by forcing them to remain inactive while he who was absent is instructed in what they have already learned and passed over. It is the frequent cause of breaches of discipline in the school, and, if allowed to grow, will form an evil habit, incorporating itself into the child's very nature, stunting his development and blighting his future.

The right solution of this problem requires harmonious coöperation of teacher, parent and pupil. It is within the power of the teacher to exercise a controlling influence over the others by showing the advantages they derive from the school and the importance of mutual effort to secure best results. This, it is true, postulates labor on the part of the teacher in the home as well as in

the school. Parents, ignorant of our school regulations, or unmindful of the importance of early training, will after a short conversation with the teacher, receive new ideas of the school, its rules and the necessity of obedience to all its laws. They will be made to feel that only in coöperation with the teacher will they fulfill their duty to their children. They will become changed in their views and very frequently will be found the staunchest supporters of the school and of its interests.

With the pupil the line of procedure may be otherwise. We are all familiar with the devices commonly employed by many of our teachers to correct this evil: "The roll of honor," "banners," "early dismissals," "the monthly holiday," "after school punishments," "writing or memorizing pages of spelling, geography, history," and the like. While these may be productive of temporary results, their effects are not always of the best. Very often they may be a positive injury either by instilling into the mind of the child the expectation of temporary reward for the performance of duty, or, by associating the idea of discipline and punishment with that of school and school studies.

May not an appeal to his moral sense be equally as effective and at the same time afford an excellent opportunity for a lesson on justice? A kindly talk with the delinquent will often convince him that habits of regularity and punctuality are determining factors in his future success. He can be impressed with the idea that the virtue of justice may be violated by infringing on the time of others just as well as by injuring them in their property or reputation; that by his conduct he is retarding the entire class, handicapping his fellow pupils in their efforts for success and therefore offending Almighty God by his actions. We must never lose an opportunity to teach religion and it may be taught in the correction of evil as well as in the cultivation of virtuous habits.

INTEREST.

"Make the school so interesting that the pupils will want to attend." Doubtless this contributes greatly towards the solution of the problems so far proposed. "Interest," says Jacob Gould Schurman, "is the greatest word in education." A child can no more learn without interest than he can eat without appetite. Teaching in its truest sense cannot begin until the child's motive powers have been reached and as Harold Horne says: "Interest puts the motive power of the feelings at the disposition of the teacher." Hence the problem of arousing, guiding and multiplying the interests of the child in his school work.

The means ordinarily used to awaken interest in the mind of the pupil are familiar to every teacher. Some are good, some indifferent and some decidedly injurious. For the proper solution of the problem we must refer to the laws governing the child's mental life.

It is a firmly established principle that to arouse interest, there must be some connection between the idea we wish to convey to the child and his past knowledge and experience. "The child," says Dr. Shields, "can understand nothing of truths presented to him through oral or written instruction unless he can relate these truths to his own previous experience. The new truths presented must always be intimately related to those which have been previously acquired and organized in the mind of the pupil." Nor should this be understood as implying that there must be a perfect likeness between the present and the past. This would lead to the "lesson too easy" which destroys interest as rapidly as does the "lesson too hard" for the child's comprehension. "The knowledge that is unintelligible," says Horne, "is simply curious; the familiar has become commonplace; but the

novel that is intelligible through likeness to the familiar, solicits investigation and interest."

There must be variety in matter and method of presentation. Monotony is the skeleton of the class-room. The child loves change and the teacher who is not fertile in devices, who finds but one way of doing a thing and keeps to it day after day, is deadening the child's interests and engendering a hatred of school and school life.

The same result may be had from different reasonings. The same general truth is adduced from countless particular examples and all that is needed to keep us in tune with the laws of mental life is that we proceed from the concrete to the abstract gradually and accurately. Hence object lessons and sense training in the primary grades play an important part in the doctrine of interest. The child is interested in what he can see, hear, touch. Objects, if intelligently used, will serve to impress more deeply and more clearly the idea we wish to impart. The ultimate aim, however, whether the learning of any particular number or combination of numbers; whether the use of some form of expression or the training of a special sense, must not be lost sight of. Danger lies in the possibility and in the probability of the child's becoming more interested in the means used to convey the thought than in the thought itself.

As the teacher, so the pupil. Nothing is so contagious as example. If we wish the child to be interested we must be interested ourselves. No great end was ever attained without enthusiasm. A teacher may be acquainted with every law governing mental growth and development; he may be a recognized authority in the subject which he teaches; he may be encyclopedic in the range of his knowledge; but unless he is interested, unless he is enthusiastic and able to communicate his fervor to his pupils, he is a failure and the efficient, even if unconscious, cause of failure in those committed to his care.

EFFORT AND VOLUNTARY ATTENTION.

Are, then, the child's immediate or transient interests to constitute the one determining factor in all the teacher's work? Are the pupil's likes and dislikes the sole criteria by which the pedagogical value of the methods used in his early training is to be measured and judged? Or must the child be taught to do what he does not like to do? This leads to the question of voluntary attention, effort or training of the will.

On the ability to concentrate the attention largely depends success in scholarship. There is no royal road to learning. Knowledge must be dug out patiently nugget by nugget. This requires effort and one of the most important aims of education is the development of the power to hold the attention fixed on something not intrinsically pleasant; to impart to the will a certain fibre, endurance and strength to meet squarely the sometimes unattractive duties of later life. On this power will depend our future life temporal and eternal. It is strength of will, together with God's grace, that enables man to silence the voice of animal passion; to stifle the promptings of desire; to curb false ambition, to stem the tide of greed; to respect the rights of others; to do his whole duty to God and to his neighbor.

"Genius is intensity." Full success is obtained by concentration of all the faculties on the question at issue. "No man can serve two masters." Many a man, endowed by nature with splendid faculties is weak, wavering, and fickle because of inability to focus them upon one spot. The important question, therefore, is how to develop this power of voluntary attention without which teaching will be barren of result.

It is an admitted principle that mental development occurs by stages. Sensation, imitation, memory, imagination exist in early life. Judgment and reasoning appear

only later and are of slower growth. Instruction, therefore, must be adapted to the child's mental structure if we would not do him irreparable injury. Hence our first effort will be centered on the awakening of the pupil's involuntary attention, not by abstract reasoning, but by familiar, concrete illustration closely connected with his immediate needs and interests. Gradually the end to be obtained will become less obscure and step by step he will be persuaded of the need of present effort if he would reach the longed-for goal. The desire to read the story will prompt to diligence in the phonic or word drill. The desire of approbation of teacher, parent, God Himself, will motive and lighten the burden of the means to this end.

The efficient teacher is ever conscious of the words of Professor James, which are especially true in the case of the young child: "There is no such thing as voluntary attention sustained for more than a few seconds at a time; voluntary attention is a repetition of successive efforts which bring back the topic to the mind." Attention to an hour's morning talk, a phonic drill, or an arithmetic lesson is not possible in the case of the primary pupil. The lessons must be short and the aim must be intensity rather than continuity. A carefully arranged time-table will so blend the various subjects of the curriculum that fresh and sustained attention will be acquired by each new exercise. In the doctrine of attention, variety in subject matter and variety in method play no small part.

Nor does this preclude all appeal to the child's ultimate interests. Strength of character is frequently developed by doing what one does not like to do and the intelligent teacher will find means to convey this idea to the mind of the pupil. The necessity of respect and reverence for authority—human and divine—of obedience to all just commands, must be instilled into his mind and heart if we would train him for future life. Compliance with

some positive order must be exacted solely for the purpose of bringing out willingly or unwillingly this conscious effort to overcome obstacles to right conduct. "Do something every day," says Professor James, "for no other reason than you would rather not do it, so that when the hour of need comes, it may not find you un-nerved and untrained to stand the test."

In the old-time school but few subjects were taught. These the pupil had to repeat again and again till he was complete master of them. The teacher then was looked upon as a "drill master." It was the thing contained and not the container that formed the subject of study, and we were threatened with the evil of "cramming" so scathingly denounced by Dickens in "Dombey and Son." Today, the pendulum has swung in the other direction and the knowledge of the child has become the center of our educational system. But does not danger lurk here, too, for the unwary? Are we not threatened with the evil of "soft pedagogy"? with the "sugar plum" variety of method? with the propping up of the tender stalk? with the belief that the teacher's first duty is to give the child only what conforms to his interests, which, very often, may mean his selfishness, his conceit? "*In medio stat virtus.*" Extremes are dangerous. Interest does not exclude work, nor does work always include drudgery.

Habit is defined by Webster: "The involuntary tendency or aptitude to perform certain actions which is acquired by their frequent repetition." Repetition, drill, continual drill until the idea becomes a very part of the child's mental and moral life, is a necessary condition for the great work of the school room—the formation of right physical, mental and moral habits.

STUDY.

Closely connected with the problem of attention is the problem of the formation of habits of intelligent study. The work of the teacher is not so much to impart knowledge as to show his pupils how to get it; to help the child to help himself. The boy who is propped up all his life; who has acquired the habit of leaning on someone else; who has not been taught to solve his own difficulties and to overcome obstacles, is bereft of the power of self-development, self-discipline, self-reliance without which no true success, no real progress, no strength of character is ever possible. Teach the child to study and to study intelligently; instill into his soul a thirst for knowledge and virtue, and you will have contributed more to his education than if you sent him from the school a walking encyclopedia of undigested facts. It is not so much what we get into the head of the pupil as what we get out of it that counts. We may cram his mind with information on every conceivable subject of the curriculum; we may make of him a human phonograph of all the leading facts of history, geography, language, arithmetic and science, and get a marvellous display of erudition at examinations, and yet leave him utterly deficient in the power of application and unconscious of the necessity of further improvement if he would keep pace with human progress. Danger lies in taking the means as the ends. Knowledge of facts is, indeed, necessary but it by no means constitutes the whole of education. Knowledge without mental and moral discipline is useless, nay! very often pernicious as experience sadly demonstrates. It is this that so frequently leads the brilliant pupil to mistake the shadow for the substance. It is this that fosters conceit, flippancy and indolence. It is this that makes a boy "more wordy than wise." He has studied the book but not its contents. He can tell what he has heard or read and

nothing more. He has not learned to think for himself.

True mental discipline, however, results in balance, power, and determination to succeed. He who has learned how to study educates himself. He will feel that his education is only begun when his school days are over. To complete it will be the aim and pleasure of his life. Once he has formed the habit of intelligent study his mind will never lack food, will never go backward, will never cease to grow. Teach him how to study and you teach him how to think, how to form opinions for himself. You give into his hands the total product of the labors of all the great minds that have lived upon this earth.

To train a child to right habits of study is the cardinal virtue of the successful teacher as it is the cardinal secret of a good education. Its accomplishment involves difficulty and demands intelligent, persevering effort. The question discussed must be clearly stated and so answered that new questions will be raised. These may go outside the contents of the text-book and hence the necessity of seeking other sources of information—dictionaries, encyclopedias and the like. This entails training in the manner of gathering data, the explanation of prefaces, tables of contents, indices, etc., with which every child should be familiar before leaving the elementary school. The intelligent teacher will soon find means to interest every member of his class in this important work either by assigning topics to each individual or to a group for report to the class. The desire to contribute his share will arouse interest and stimulate effort in every pupil. Exchange of ideas culled from various sources, will lead to the differences of opinions existing among various authors. Hence will the pupil be brought face to face with the danger of blindly accepting every statement of books and papers as infallible doctrine, and with the necessity of testing the conclusions of authors by appeal to known facts. The successful teacher will be sufficient guard against the danger of this questioning

spirit engendering doubt or skepticism of all recognized authority.

All plans and methods of instruction must be modified by the paramount consideration that the prescribed studies are but means to an end, namely the disciplining and the developing of the child's mental and moral powers. The teacher will not count that period lost during which he devotes himself with his class to the preparation of the next day's lesson. In showing the necessity of thoroughly understanding the question; of viewing it from every angle; of correlating it with previous knowledge; of seeking other sources of information; of verification and comparison; of concentration of all the faculties; of repetition and drill, the teacher will attain one of the most important aims of education—the formation of habits of mental activity and self-reliance, the discipline of intellectual and moral faculties which constitute the man and give him power and personality.

OVERCROWDING.

The formation of these habits demands familiarity on the part of the teacher with the interests, tendencies and needs of the child. This familiarity can be obtained only by careful study of the individual. While a firm believer in the importance of the social factor in education, I also believe that individual instruction has its place in the grammar and high school grades as well as in the college and university. It is a positive necessity in the primary classes of the elementary school. Individual instruction, however, postulates small classes and the morning of small classes will be the dawn of the millennium for our teachers.

Overcrowding especially in the primary grades is the crying evil of our schools; a menace to the greater growth and success of our entire elementary school system. In-

dividual attention, a necessary requisite if best results are to be obtained, is physically impossible where seventy-five or one hundred children are gathered in one room. Proper seating, so needful to the pupil's comfort and so helpful to good order, is unattainable. Habits of inattention, carelessness, laziness and the like are formed which are continual sources of retardation to the pupils and of anxiety and discouragement to the teacher.

When we take into consideration the small size of the class-rooms and the large number of pupils occupying them during five hours of the day; the rapid exhaustion of pure air—an indispensable essential to successful work—resulting from such conditions, thoughts of the consequences become appalling. It is in the highest degree unreasonable to expect the brains of children to be active in the exercise of their functions in surroundings which can only be productive of mental fog, and it is in equal degree unfair to force any teacher to spend five hours of his school day in such an atmosphere. If there be a martyrdom without the shedding of blood, then are many of our teachers martyrs to their vocation.

"Crowding," we are told, "is necessary if we would have pupils for the higher grades." We must have children for the higher grades, it is true, but it by no means follows that all the first primary pupils should be squeezed into one room. Open others. Again it is said that fully 40% of the first primary children are irregular attendants during the winter term. To my mind this is precisely the reason we should insist on smaller classes. The irregular attendant must have special attention if we would not have him lose an entire year of his school life. Where the registration is small this can be done without detriment to the regular attendants. The work of the first primary grade can be done in five months in a room of forty-five children, it cannot be done rightly in five years, if ever, in a room with seventy-five or one

hundred pupils. From personal experience and observation, it can be confidently said that those schools alone succeed in which the registration of each room is limited to forty-five or fifty pupils. Schools with rooms containing seventy-five or one hundred scholars are failures.

Many of our pastors are making heroic efforts to remedy this evil. The means to do as they would wish are not always at hand. Yet I cannot believe that an earnest appeal to our people in behalf of their children will be unheeded. On the children of the present depends the Church of the future. Almighty God will surely compensate us for the sacrifices made for them by providing the means to meet the expenses arising from the maintenance, repairs and buildings necessary for the spread of His kingdom on earth.

To overcome this obstacle to success, half time schedules, extra teachers in the crowded room, recitation rooms and the like have been proposed. Frankly, I am skeptical of the results so far obtained through these means. Our school year is now only too brief and two teachers in a room spells divided authority and simply adds to the confusion. Definite legislation on the part of our Chief Pastors alone will solve this problem. For this we most respectfully and most earnestly plead. We are not seeking luxury, only the essentials—pure air, sufficient lighting and heating—and we guarantee an increase of a hundred fold in efficiency and progress.

RELIGION.

Of primal importance to the Catholic educator is the problem of religious instruction. Firm conviction of the absolute necessity of "religious instruction and training as the basis of morality and sound education" is the cause of our existence as a separate school system. If this is lost sight of; if religion is forced to occupy a

secondary place in our curricula; if entrance into high school, and high honors in competitive state examinations are to be the motive power of our efforts; if religious teaching does not pervade the entire school life, then are we false to our principles, unworthy of the confidence placed in us by Catholic parents, traitors to the cause of Catholic education, and doing irreparable wrong to the souls committed to our care. No one, at all jealous of his reputation as an educator, will today deny the necessity of religious training in our schools, if we would have education in its complete sense—the simultaneous cultivation of the physical, intellectual and moral being, the whole man.

Religion, therefore, must be taught, but how? To those who have heard or read the able papers of Right Reverend Monsignor Shahan, of Doctors Shields, Pace, Duffy, Yorke, Sauvage, Father Gibbons, Brothers Baldwin and Waldron and of many other thoughtful educational leaders at various meetings of this Association, it would appear the acme of folly and presumption for me to hope to add to what they have so exhaustively presented. Yet it cannot but do good to recall some of the principles they have so convincingly established.

I submit, therefore, that the principles of pedagogy recognized in other departments of education should be followed in the teaching of Christian Doctrine, and that the matter of instruction should be correlated with the child's previous thought and experience. Formerly the order of procedure in teaching was: 1-words, 2-ideas, 3-things. Today the order is: 1-things, 2-ideas, 3-words. In the psychological order definition comes last. From countless experiments the laws of nature have been deduced and from numberless examples the definition should be formulated. Food must be digested before it becomes part of our flesh and blood, and truth must be

assimilated—made part of ourselves—if it is ever to become vital and function.

We must prepare the mind of the child for the reception of the new truth we are going to develop. It must be illustrated and set forth in as concrete a setting as possible. We must make the child understand, as far as it is possible for him to understand, the things of God, the truths of our holy religion, before we ask him to memorize the definition of any doctrine. This is the commonly accepted teaching with regard to the other subjects of the curriculum, and for the life of me, I cannot conceive why we should depart from it when it is question of teaching Christian Doctrine.

Nor can this be logically construed as opposing the memorizing of the catechetical definition. It is well to have a concise and precise formula to express our faith, but the mere memorizing of unintelligible words has never given, nor will it ever give a knowledge of doctrine or of anything else. "Memory," says Dr. Shields, "should be used to make the truth already understood a lasting impression." We must prepare, and prepare the day before, the class of Christian Doctrine with the same care we prepare the lesson in Arithmetic, History, Language and Geography. Explain, illustrate, understand as far as is possible, then define and memorize. Things, ideas, words.

All knowledge exists for conduct, and as "every cognition which fails of expression violates natural law," so must the truths of God, if properly assimilated, make for right conduct in our every-day life. We may know our religion without being religious, and we may refute error without following truth. We may teach religion; we may cram the mind of the child with dogmatic definitions, but unless this has some bearing on his daily life of what profit is it? Far better, perhaps, if he had never known the truth. "I would rather feel compunc-

tion than know its definition," says the author of the Imitation. We must make our schools not only schools for religion but religious schools and the parrot-like repetition of answers to two or three questions for half an hour each day does not make them so. Religion is a life and we must live it. It must be practiced if we would make it vital. "Faith without good works is dead."

To my mind, there is danger, unconscious it may be but nevertheless real, of making the teaching of religion a training of the intellect alone and not of the intellect and will. "The letter killeth, the spirit giveth life." Are we teaching the child to live his religion? Are we instilling into his young soul a pulsating love for the person of our Divine Lord? Are we training him to practise devotions, frequent confession and Holy Communion, fidelity to the Holy Mass not alone on Sundays and Holydays but on week days, visits to the Blessed Sacrament, intention in every prayer he utters in school and out of school, prayers for the dead, conduct in time of temptation, tender love for our Blessed Mother, the Guardian Angel and the Patron Saint? Are we explaining to him the liturgy of the Holy Mass with all its beauty and color and all the richness of its symbolism? In a word are we creating in our schools, and through our schools in our parishes, a religious atmosphere which is the breath of life to the Catholic soul?

Furthermore we are told that correlation of subject matter is a positive demand today. Religion is the only center around which revolves all human knowledge. If we would teach History, it must be as the working out of Divine Providence with regard to nations as well as to individuals. If we would teach Geography, we must treat of the earth created by God as the temporal home of man. If we would teach Language it must be the vehicle builded by Almighty God to praise His name.

And so with the other subjects, if we wish to be in accord with true educational principles, we cannot separate God from the work of His hands. Religion must be the motive power of the Catholic child's actions, the warp and woof of his very life. Catholic truth, Catholic achievements, must be made manifest. Catholic faith and morals must be guarded if we would be true to our high vocation of Catholic teachers, for in the final analysis as the teacher so the pupil.

TEACHERS.

"As the mind is the man," says Bishop Spalding, "so the teacher is the school, the material structure being comparatively unimportant.—Give the right man, or the right woman a log cabin and divine work will be done; place formal and callous teachers in marble palaces and they shall be caught all the more hopelessly in the machine which destroys life."

The belief once held that a knowledge of the "three R's" was ample qualification to fill the office of teacher has long been rejected. Today the teacher must be master not only of the subject matter, but also of the laws governing the growing mind and of the best methods to obtain best results. As the chemist must know the nature of drugs and the physician must be familiar with the normal and abnormal conditions of the bodily organs, so must the teacher know something of the mind's activities and the laws of its growth. And as the physician and the chemist require thorough preparation before engaging in their professions, so should the teacher receive special training before entering upon the practice of his high calling. And this training is especially necessary in the case of the teacher of the first primary grade, without question the most difficult as it is the most important room in the entire school building.

How often do we hear: "I should not dare to try anything but a primary room." Far better if it were: "I dare try anything but a primary room." The primary department requires the rarest combination of qualities that make the model teacher. Gentleness with firmness, energy and moderation, enthusiasm and prudence, sympathy and judgment, are the cardinal virtues of the teacher to whom are committed the mind and the soul of the little child at the most plastic time of life. No bungler, no unskilled novice in the art of teaching, should be allowed to work upon the tender susceptibilities of childhood, upon the disposition, mind, heart and soul at the very time when every impression is indelibly registered for weal or for woe. Hence the problem of right training for our teachers.

Happily its solution is at hand. Heroic sacrifices have been made in the novitiates of some communities to provide this training. We can safely say, however, that no one knew better than the teachers themselves how necessarily limited were the benefits derived from them. Frequently were we forced to witness the humiliating spectacle of some of our Sisters seeking elsewhere, in secular universities and in the State normal schools, the training denied them at home. Today, thank God, conditions are otherwise. The problem is solved for all time to come.

Among the great works accomplished by our Catholic University there is none that will shed greater lustre on its name than the work it has done for our Catholic elementary schools in opening "The Teachers College" in Washington. The gratitude of this Association, of thousands of faithful teachers, of millions of the little ones of Jesus Christ, and of every American Catholic soul, is due and is offered to the Right Reverend Directors, to the Right Reverend Rector and to his whole-souled Faculty whose zeal and generosity have made this institution what it is. And shall it not be our duty

and privilege to demonstrate that their sacrifices are not in vain? The Teachers College must be the most flourishing institution at that great center of learning. It must succeed for it is the work of God. While it is true that we should never deem it dishonorable or disloyal to adopt improvements come whence they may; while truth should be gladly taken from all sources, nevertheless the seeker after knowledge can with more security imbibe his first draughts of wisdom and science from springs whose purity has never been questioned. While we have men of our own creed to teach us, men of science, men of faith, we have no need to sit at the feet of others. It is here that our teachers will be trained. It is here and here alone that the numberless problems which now confront us will be solved and solved in accordance with true pedagogical findings and in harmony with the teachings and practices of our Holy Church.

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THE QUALITY OF CULTURE *

I.

During the past few decades the center of interest in education, as in all other fields of human activity, has shifted from the static to the dynamic. The content of the mind which was formerly regarded as the end in education is at present valued chiefly as a means to an end. To-day, the excellence of the teachers' work is judged at the termination of the school period, not so much by the amount of knowledge which the student possesses, as by his development of power and faculty and by his mastery of the art of study.

The center of orientation in the art of teaching has been transferred from the logical basis of the body of truth to be imparted to the growing mental capacity of the pupil. The teacher has ceased to rely exclusively on the tabulation of knowledge and on the memorizing of formulæ and directs his endeavors to the freeing of the pupil's powers and the development in him of self-reliance.

The force of the formalistic movement is well nigh spent: the work of education is no longer confined to the verbal series; the teacher's endeavor at present is directed to the development of the real series in the mind of the pupil and to the cultivation of his powers of observation. The signs of this change are everywhere visible in the multiplication of kindergartens and laboratories.

The rapid development of the natural sciences and their many applications to the business of life have served to bring about an era of extreme specialization as a result

*Chapter XXIV of the Psychology of Education.

of which great difficulty is experienced in equipping the pupil with the intensive knowledge demanded for his special work in life without sacrificing his breadth of view and his ability to profit by the labor of the multitudes who are working in other fields.

According as the emphasis is laid unduly on one or the other of these phases of education the pupil is rendered superficial or narrow. It is not an easy matter to hold an even balance between these two elements. To-day, the work of effective scholarship can be accomplished only within the limits of a narrow specialty and even here a broad basis of receptive scholarship is necessary to all high or worthy achievement.

If it be considered the sole function of education to develop the technical expert,—the man who can deal effectively with some one phase of thought or work irrespective of the effect such a training may have upon his own life and character—then the emphasis will fall upon the intensive side of the process. Everything will be sacrificed that does not directly contribute to his power in the chosen field of activity. On the contrary, if we hold the chief function of education to be the development of the individual in such wise that life may yield the greatest possible amount of joy and happiness to him and through him to the social group in which he lives, then the emphasis will fall on the receptive and broader phases of the educational process. To those who believe that education is for life rather than for the conquest of nature, the development of the mere specialist will always appear to be a failure.

II.

There are not wanting those who find a growing tendency towards materialism in the educational trend of to-day nor does there seem to be much doubt of the

existence of such a tendency in the prevalent habit of early and extreme specialization.

Some seek the remedy for this tendency in a larger infusion of the so-called culture subjects into the curriculum of the specialist. Poetry and music, literature and art, are supposed, probably with some justice, to contain the antidote for materialism. Others, with perhaps more justice, find the antidote chiefly in the teachings of positive religion. But may it not be possible to take a view of the subject in which the source of culture is sought not so much in the subject-matter of the curriculum as in the method of study and in which the remedy for materialism is found not so much in any definite set of religious tenets as in the way in which all truth is held in the mind?

One may be a past-master in physics or chemistry or geology and still have little more claim to culture or to a liberal education than a stonecutter or a blacksmith. Culture consists not in the knowledge of any one subject nor in the ability to do any one thing but in the power to understand the thought and to sympathize with the work of all who labor for the upbuilding of mankind.

Culture has not so much to do with the content of the mind as with its quality. The considerations which made the development of power the end of educational endeavor instead of the accumulation of knowledge should also lead us to seek culture not so much in erudition as in a group of serviceable social qualities.

Culture always implies a certain breadth of view. A man who is ignorant of everything outside his own narrow specialty, who can talk intelligently on this subject only and who brings neither understanding nor sympathy to the discussion of any other topic, may be able to do good work in his own chosen line, but there are few who would call him cultured. He may be an effective cog in a machine that grinds out truth and subjugates nature and builds up vast fortunes, but as a social entity his

value is very low. His mind, cut off for the most part from the outlying fields of truth, becomes warped and narrowed; no one should be surprised to find him degenerating into a materialist; he may, indeed, possess genius of a certain order but, if so, it is a genius that lies very close to insanity.

Culture, however, does not preclude specialization. On the contrary, the man who is productive in one department of scholarship will find in this circumstance a help to the understanding of the work done in other fields. "While a cultured man should know something about everything and everything about something," nevertheless, culture is not directly concerned with productive scholarship, its home is in the receptivity of the mind.

Through productive scholarship man communicates to the race the results of his own work, through receptive scholarship he is enabled to profit by the labors of all mankind. Culture requires some knowledge of a variety of subjects and the broader the range of these subjects the broader will be the culture, but this is not the whole of culture. A knowledge of the elements of forty different sciences would not necessarily produce culture, which is primarily a quality of the mind and it is measured by the correlation of thought rather than by the thought itself. To the narrow specialist the value of any statement lies in the definite picture of the thing signified which arises in his mind; to the man of culture the chief value of the same statement is found in the multitude of associated pictures which it calls up in his mind.

The production of materialism instead of culture, however, is not confined to the schools in which specialists are trained. The seeds of narrowness and materialism are sometimes sown in the early years of school life which nature ordained as the time in which the broad foundations of culture should be laid. The difference between

the training that results in culture and the training that leads to materialism may be observed in the pupil of a high school quite as readily as in the graduate of a university or of a technical school. It manifests itself in the way in which literature and art are studied no less than in the study of the physical sciences. In the one case the mind rests on the material and the concrete; in the other it is carried out into ever widening fields of truth and relationships. The former attitude of mind logically develops into that of the materialist; in the latter case the forces at work carry the mind out beyond the realm of matter where it will find no resting place until it rests in God, the source of all truth and of all being.

Culture in this sense demands a wide range of knowledge but it demands still more imperatively that all knowledge taken into the mind be incorporated into its life, that the mind be not rendered a mere passive receptacle of truth but a living active organism every fiber of which responds to each new truth with which the mind comes in contact.

Culture, therefore, demands a wide range of knowledge, covering at least the fields of philosophy, of science, literature and art which form the groundwork of our civilization, and it demands that this knowledge be held in the mind not as a series of discreet entities but as one living, correlated whole.

In addition to this, culture connotes a training that imparts a high degree of sensitiveness and a ready control of the mental powers. The mind must be able to turn instantly from subject to subject as the necessity of the social situation demands. The cultured man is keenly sensitive to the play of thought and feeling in the social group in which he moves and he responds to it without apparent effort.

However indispensable concentrated attention may be in order to reach the solution of any problem of present

interest, culture demands the added power of shifting this attention with ease and grace from topic to topic.

We have thus found on the cognitive side of mental life three of the essential elements of culture: first, a reasonably wide knowledge; second, a thoroughly co-ordinated knowledge; third, a ready and easy control of the knowledge possessed so as to meet the demands of an ever changing social environment.

But these three elements are far from constituting the sum total of culture. We would not be far from the truth were we to deny to each of them a place among the chief factors of culture. Culture demands a reasonable development of the æsthetic faculty and a normal development and control of the emotions.

The cultured man may be neither an architect nor a sculptor, he may neither be able to write poetry nor to paint pictures, but he must have an appreciation of the beautiful. We are far from denying the social advantages of "the accomplishments": the ability to thrill the souls of others by music or song, the power to delight the eye by the products of chisel or brush, to know how to dance gracefully or to charm by perfect manners are gifts for which anyone should feel grateful, but they do not constitute the essential elements of culture. It is quite possible to have the æsthetic faculty highly cultivated and to recognize beauty and to thrill to it wherever it is found in nature, in art, or in perfect manners, without being able to do any of these things.

Viewed from its emotional aspect culture demands a reasonable development and a complete control of all the emotions. No matter what a man's endowments may be in other respects, if he be wanting in a keen and ready sympathy for the feelings, the emotions and the attitudes of those who surround him, he cannot be considered cultured, and unless the feelings and the emotions are culti-

vated in himself he cannot sympathize with them in others.

It is in the control of the emotions that true culture finds its severest test. In the savage and in the uncultured man any unusual intensity in the emotional stimulus causes an immediate explosion which often works as much injury to the individual himself as it does to those against whom the explosion is directed. The undesirability of such a man in society is at once apparent.

In the emotions lie the well-spring of all the strength and energy of character. This energy is one of the most precious things in life and it is precisely the function of culture to develop the internal mechanism in such a way as to husband it and to direct it efficiently toward the accomplishment of the desired ends of civilized life. The degree of perfection in which this mechanism is developed furnishes one of the best standards by which to judge the quality of the culture in question.

The cultured man does not willingly expose himself to the shock of contact with the rude, but if untoward circumstances betray him into such a situation he will know how to control himself so as to avoid a scene. The consciousness of this perfect self-control contributes largely to that unconsciousness of self which is one of the most obvious traits of the cultured man.

V.

There is a type of conceit that marks the braggart and bears palpable evidence of his lack of culture. There is a self-consciousness sometimes linked with conceit which, with almost equal certainty, marks the absence of culture in many who think they possess exceptional advantages, either in the extent or quality of their erudition, in beauty of face or figure, in elegance of dress or in social position. This self-consciousness is supposed to be the chief con-

stituent of the vulgarity of the *nouveau riche*; it is also characteristic of the silly and the superficial.

Self-consciousness without conceit may often be found in souls possessing much refinement and many of the essential elements of culture, nevertheless, it is fatal to poise of character and it is a prolific source of pain both to the individuals themselves and to those with whom they associate. Culture demands a certain type of conceit; a conceit which enables a man to take himself supremely for granted, and for this very reason it banishes all consciousness of self. Such a man relies on himself implicitly; he knows from experience that he is not likely to be betrayed into saying or doing anything that would leave him open to the criticisms of his associates. His mind is turned away from self and it is keenly alert to the actions, thoughts and feelings of his companions, and for this very reason he is always in a position to deal effectively with any social emergency that may arise. He listens where he should listen; he is always ready to divert attention from any awkward situation at the proper moment.

This conceit of the cultured man contributes in no small degree to the pleasure and to the feeling of security which is experienced in associating with him. His keen sympathy enables him to discover at once when he is not wanted and his acquaintances are thus saved the awkwardness of keeping him at a distance. On the other hand, his complete confidence in himself keeps him from taking offence when offence is not intended.

It is difficult to associate with the self-conscious without giving unintentional offence; their eyes are constantly on themselves, and they are forever looking for slights in what is said and in what is left unsaid, in what is done and in what is left undone. The pleasure that their company would otherwise give is often neutralized by the

extreme care which must be taken in order to avoid wounding their over-developed susceptibilities.

The cultured man when with his friends interprets everything that is said and done in its best sense, and even though the word or deed might readily bear another interpretation, instead of wounding it only amuses him, for he realizes that it was an unintentional blunder and that it calls for the exercise of tact on his part. His presence, consequently, tends to banish all restraint and all self-consciousness in those with whom he associates. By putting everyone at ease, he adds very largely to the joy of social intercourse even when he contributes but little in any direct way to the conversation.

The term culture is used in various senses and clothed in many shades of meaning. Thus we speak of physical culture, of intellectual culture, of moral culture, and of social culture. But there is still another and a larger sense of the word culture,—a sense in which all culture is resumed. In this sense it means the symmetrical development and the perfect control of all the powers and faculties of the individual. Through its agency all the resources of individual life, physical, social, intellectual, moral and religious, are utilized to the fullest extent for the happiness of the individual and the enrichment of his life as well as for the happiness and well-being of the social group.

It is evident that culture of this kind is not and cannot be a mere addition to life, or a superficial polish, or the development of any one set of powers. It is a quality affecting the whole of life; it permeates the profoundest depths of character and lends finish and perfection to manner.

Thoughtless people not infrequently mistake for culture a superficial polish imparted to mind and character after the process of education has been completed. Acting under this mistaken idea of culture, parents some-

times send their daughters to a finishing school or give their boys a year's travel. While I do not wish to undervalue either of these agencies to culture, still it must not be forgotten that culture is something deeper than this, that it sends its roots into the very depths of both mind and heart and that it is in itself as true a growth as is knowledge or will or character.

To produce genuine culture, therefore, we must begin at the very beginning. There is no day in the child's life in which he should not grow in culture; there is no subject that he studies in which this end should not be kept in view; there is no discipline to which he should be subjected in which the effect on the culture of the child should not be our chief solicitude.

The pupil's knowledge should be thoroughly coordinated as he receives it. He must be taught from the beginning to turn his mind quickly and completely from topic to topic. He must never be corrected in such a way as to develop self-consciousness, nor should he ever be exposed to ridicule or sarcasm, which more effectively, perhaps, than anything else tends to develop an undesirable self-consciousness. From his earliest childhood he should be taught self-forgetfulness and a ready sympathy with others, nor can we begin at too early a date to give him a realization of the value of self-control under all circumstances. He should be taught that an appreciation of the beautiful in nature and in art is of quite as much value as is the ability to write books or to build houses. Where a training of this kind has been given to the child and to the youth, finishing schools and travel will impart their full benefit in rounding out and in completing an education that not only fits him for effective work in his chosen field of action but also prepares him for life in the fullest sense.

THOMAS EDWARD SHIELDS.

THE MEANING OF TENNYSON'S "HOLY GRAIL"

"It is the mission of the artist
to rend the veil of accidents
and accessories in which the
ideal is shrouded and present it
to us in all its beauty and loveliness."

BROTHER AZARIAS.

Out of the great heart of early Christianity; out of the mystic Middle Ages; out of man's insatiable thirst for God,—was born the Legend of the San Greal. Rich in spiritual beauty, it clings to legend and tale and song through Mediaeval time, and touches into light and color how many of those remnants of Mediaeval thought and feeling that have come down to our own day. Neither the rationalism of the 16th Century nor the scepticism of the 19th has had power to dim its brightness or rob its meaning. From the heart of truth and love it speaks to the true and the loving of every day and generation. It shares the fecundity of the truth it symbolizes.

To understand the full idea of the Holy Grail, the enthusiasm of the knights that "did battle to achieve it," as the quaint wording goes, and the ecstatic ardors of a Percival or Galahad, we must leave entirely the outside world of sense, and become Mystics for a while. In the Middle Ages Mysticism had an external expression; it spoke out eloquently in that series of heroic enterprises, known in history as the Crusades; it took shape and form in those magnificent works of Gothic architecture which are an ever enduring expression of the soul's upward yearning towards the throne of the Most High. But the mysticism of the 19th Century is just as real and true. To take at random an example of this tendency towards

mysticism from the literary world of a few years ago, are we not a little surprised to find in a popular novel,—James Lane Allen's "Choir Invisible," such words as these: "When, therefore, she has given him Malory's *Morte d'Arthur*, it was the first time that the ideals of chivalry had ever flashed their glorious light upon him; the first time the Models of Christian Manhood, on which Western Europe nourished itself for centuries, displayed themselves to his imagination with the charm of story; he heard of Camelot, of the King, of that company of men who strove with each other in arms, but also strove with each other in grace of life, and for the immortal mysteries of the spirit.

"Hungrily he hurried to and fro across the harvest of those fertile pages, gathering of the White Wheat of the spirit many a lustrous sheaf; the love of courage, the love of courtesy, the love of honor, the love of high aims and great actions, the love of the poor and helpless, the love of a spotless life, the love of humility of spirit, the love of forgiveness, the love of beauty, the love of love, the love of God!" and further on: "Every man still has his Camelot and his king, still has to prove his courage and his strength to all men, and after he has proved these, he has, as his last, highest act of service in the World . . . to lay them all down, give them all up, for the sake of—of his spirit. You meant that I too, in my life, am to go in quest of the Grail."

So much for mysticism from out the very heart of worldly life, in the 19th Century; but hidden away from sight and hearing of the so-called world,—the 19th Century has its mystics by Divine vocation, just the same as any age. We sometimes hear it said that the Contemplative Orders will cease to exist, as the Modern spirit more and more prevails. But those who best know the capabilities of the human spirit, lit up by Love Divine,—

tell us that as long as the human race endures will there be some souls so captivated by the Divine Beauty, so enraptured by the Divine Loveliness, that, led by the Spirit into Solitude, they can but breathe out their lives in sacrifice,—in cutting off all that is not God,—in prayer,—in praise, in longing always at His Feet! An under-current, it may be,—this mysticism today, but wide and deep and clear, sweetening the earth through which it flows. As long as God lasts will that soul-hunger endure which draws away the heart from the outside "show of things" to the inner world of love and vision, to the Cloister of the Divine Attractions!

The Holy Grail *symbolizes* the ideal of the spiritual life. What it *was* is difficult to say, because there seem to be as many versions in the details as writers on the subject; although the central fact and the germinating idea do not vary. The Holy Grail then, was the holy dish or cup,—some authorities say one, some the other,—said to have been brought from Heaven by angels, used by our Blessed Lord during the Last Supper, preserved by Joseph of Arimathea, who caught in it some of the Precious Blood shed upon the Cross, and later brought by him to Glastonbury, England, where it was reverently cherished, some say in a castle on the inaccessible Mountain of Montsalvat, by an order of Knights, until the times grew evil, and it was "caught away to Heaven, and disappeared." Such is the bare outline of the marvelous story that has lived in, and lightened up the literature of three lands, from Walter Map and the 13th Century, down to our own day,—“When the great trilogy of Lohengrin, Tristan and Isolde, and Parsival forms indeed by far the most illustrious commentary on the spiritually drawn chivalry of the Holy Grail that has appeared since the first inception of the legend. It shows in these times of realism,—healthy and morbid,—how the artistic spirit

inevitably repairs to the Ideal, and tries in this case to solve the problems of 19th Century life by a reference to the romance problems of timeless Camelot."

It shows, indeed, that the spirit of early Christian faith and love is deathless, unconquerable; and that quietly and unsuspected it sweetens all literature (the record of man's inner life) just as the outward practice of these virtues saves history from being a register of only hatred, falsity and crime. Among the romances of the Arthurian Cycle, the Grail is central, pivotal, magnetic; it gives life, color, meaning to them all. Without the book of the achievement of the Holy Grail, the adventures of Arthur's Knights would be cold, monotonous and commonplace. As even a non-Catholic commentator,—that profound student of the Arthurian legends—Mr. Ernest Rhys—could tell us—"the whole story of the Quest of the Holy Grail is full of beauty, with its spiritual significance and mysticism, woven most imaginatively into the main woof of the book. Walter Map, when he added this, giving coherency to the diffuse insertion of the various romances, showed true poetic perception. "Before, it was a mere testament of chivalry—a chivalry of animal heat and energy; but now upon the Knights fell the strange allurements of the Holy Ghost, and following its mystic impulse, they set forth on their new quest with passionate heroism and devotion."

Arthur is going to regenerate the world, grown evil, so evil that the Holy Grail has disappeared from a people and a land, unworthy to possess it more. But surely, though timidly, the belief grows that it will come again, the sweet relic of their Saviour, that would heal the world of all its wickedness. The longing is abroad; it is everywhere, but in the soul of a few it leaps up into a great flame; and the quest begins. We are told of Arthur and his Knights in the early days, that "in twelve

great battles they overcame the heathen horde, and made a realm and reigned." With this work accomplished, how low the tide of their life would have sunk were it not for the Divine ambition of the Quest! Tennyson's Holy Grail (in reality the story of the Quest) is but one of many renderings of the grand old story; but he is our study, so we pass to him at once. We have reached the central poem in the Idylls. The warfare between Sense and Soul seems to be lulled for a time, as the keenness of earthly life is dulled, and interest in material things deadened by the great enthusiasm that breaks out among the Knights of Camelot for that Divine enterprise that has come to be named by excellence—the Quest. And what was the Quest? It was the search, the adventurous search, through hardships, suffering and mysterious trials,—to find, to worship,—even only *to see* that most precious relic of the Saviour that, through sin, had been snatched away from the sight of man. In the *Morte d'Arthur*, through the books of Percivale, Galahad, and the achievement of the Sangreal, the whole sweet story of spiritual emulation, of valiant endeavors, and of mystic rapture is told with exquisite simplicity of faith and devotion, fascinating and most touching. Indeed, there are many passages in the *Morte d'Arthur* itself that read like an epic. The descriptions of Launcelot's struggles, Galahad's raptures, and the various appearances of the Holy Grail, are wondrously beautiful. And from this rich version has Tennyson drawn, as metal from the mine, to work and fashion it in the crucible heat and fervor of his own imagination.

With unqualified admiration and enjoyment we have followed the poet through all the preceding Idylls, in his artistic and strangely sympathetic interpretation of the Arthurian heroics. We have felt all the charm of their poetic beauty, and their deep, underlying moral worth,

not only this—for in the character-studies of Arthur, Launcelot, Elaine, we have found the poet so true, and so spiritual in all his instincts and interpretations relating to faith, goodness, religion, God, that our religious convictions have never once been jarred, and it is hard to realize that the poet was not one of us in our glorious Faith.

And then we come to the Holy Grail.—Richly artistic, splendidly imaginative, noble in so many of its conceptions, and exquisite in spiritual touches,—what is yet wanting in Tennyson's Holy Grail? Nobly has he conceived the ideal man of the world and Christian leader of men, Arthur, instinct with lofty aspirations, self-devoted to an all holy task.—Nobly also, and with perhaps even greater power, has he made us feel the sweet, high loveliness of Launcelot's character, the bitter struggle with his lower nature, and his overwhelming remorse. But, ah! what he has not done is to grasp to his own soul, and then give out in poetic utterance, the realization of the ideal of *Mysticism*—the ideal of the love of God. Like his own great Arthur, like how many of the good, good people in our own world now, he can understand all the beauty and sublimity of the *active* life for God, of generous self-immolation and labor in and among one's own human kind,—“to ride abroad redressing human wrongs;” but that, as Mgr. Baunard says, instead of dedicating ourselves to God in His image, we devote ourselves to Him directly, to Him personally; that we make of God what we habitually do of what we love, the dream of every moment, the occupation of every thought, the Lord of every heart beat, that we pass our lives in His Presence as friend with Friend; that we contemplate His Perfections, that we adore His Beauty, that we lose ourselves in loving His Love;—this it is they cannot understand. Now Galahad and Percivale were mystics.

When Ambrosius asks Percivale: "Tell me, what drove thee from the Table Round, my brother?—Was it earthly passion crosst?" The Knight answers: "Nay—for no such passion mine. But the sweet vision of the Holy Grail drove me from all vain glories, rivalries, and earthly heats that spring and sparkle out among us in the jousts, while women watch—who wins, who falls, and waste the spiritual strength within us, better offered up to Heaven." And Galahad—"On the sudden and in a voice shrilling along the hall to Arthur, call'd, But I, Sir Arthur, saw the Holy Grail, I saw the Holy Grail, and heard a cry—O Galahad, and O Galahad, follow me."

In the preceding Idyll of Launcelot and Elaine, we see the culmination of the purest, highest mere human love, in the soul of the lover, Elaine; but if the love of one God-like creature for another can go so far as to absorb all the tributaries of life, and wrench the spirit from the body free,—if this can be so of that faint overflowing of Divine love which makes the *human* bond, can any Christian man or woman wonder that to some chosen souls, *God* should be the object of a passionate attraction, *God* should be the object of the whole mind's intensest study, of the whole heart's and the whole life's absorbing, adoring ecstatic love? But all through the Holy Grail we feel that Arthur is *not* in sympathy with the Quest; and all through the study of the Monk Ambrosius we are almost forced to see the always sad spectacle of a great poet belittling the higher life. And yet, as I read and reread the Holy Grail, as I have done many times, I am haunted with the feeling that Tennyson, like many of his Establishment, would *like* to have believed in the ascetic religious life, as it is, and as it can be, carried out *only* in the Catholic Church. His whole delineation of Galahad is so fine, so high, so exquisite!—"the bright boy-knight," and "the sweet wan maiden," and "the deathless passion

in which their hearts went out to God." But why, on the other hand, does he make the Monk Ambrosius, small, coarse, undignified, and a composition of Tennyson's own, not to be found in the *Morte d'Arthur* of Sir T. Malory—simply a tool to voice the time-worn slings that the dim-eyed world casts at the religious life? Why does he emphasize Arthur's worldly scepticism,—“Lo, now,” said Arthur, “have ye seen a cloud? What go ye into the wilderness to see?” and again:

“And spake I not too truly, O my Knights?—
Was I too dark a prophet when I said
To those who went upon the Holy Quest,
That most of them would follow wandering fires,
Lost in the Quagmire?—lost to me and gone.”

It is true that Arthur says “most of them,” not *all* would follow wandering fires. But he goes on to grieve that he is left without the very three who so evidently are Divinely called,—and to cast upon them the reproach that they are “leaving human wrongs to right themselves;”—not that they have risen to a higher life, where “righting human wrongs” is in reality one of its chiefest ends, the highest and the most human, too, if human means the *perfection* of the human; not that humanity has gained three fresh, sweet rivers of purity and holiness, and God three undivided human hearts!

And so the Idylls end—not in the exultation of heroic holiness of spiritual manifestation, and of God's triumph in His world;—but with depression, sadness, and a feeling of failure and disaster. Ah, true to life we may say, but not true to the spirit of the Grail! Not true to the spirit of the *Morte d'Arthur* from which the poet could draw poetic inspiration, but not faith and love.

But, we are only reasonable in realizing that the mysteries of the Mystical life *must* be a fountain-sealed to

all whom God has not enlightened, and that the Holy Grail legends can shed their light most splendidly upon and reap the full harvest of this spiritual beauty only to those who adore the *hidden* God, in the earthly prisons of His Love.

Some rays of truth,—some gleams of beauty to every one,—for the Holy Grail legends are a world possession, but all their "splendor veri" only to those who live within the Great Circle of Truth. Indeed, no *one* thinker can say what is the full meaning of the Holy Grail; nor could anyone feel that he had penetrated to the depths or soared to the heights of this Divine-human conception. Gather together the combined estimates of the loftiest minds, and of the greatest hearts, utter the word that is in reality voiceless; combine into one idea the alluring thought of God, and into one throb of ecstasy all the yearnings after God, of all the human race, and symbolize them by the Holy Grail:—then, and then only could we reach to anything like "The full meaning of the Holy Grail."

AN URSULINE OF ST. URSULA'S.

Cincinnati, Ohio.

THE RECITATION: ITS NATURE, SCOPE, AND PRINCIPLES.*

“Education,” pertinently observes Archbishop Spalding, “is little less than the continuous methodical suggestion of what is true, useful, and good, to the end that the pupil may be brought under its influence and permit it to mould his life. It is by means of suggestions that the teacher is able to make him feel that he is a free agent, that it lies in his power to become other and nobler than he is and that it is his duty as it is his privilege to develop in himself a diviner kind of consciousness which alone makes truer knowledge and purer love possible. Persuade him that he has ability, and he will labor to justify your opinion of him; but if the master discourage him he loses self-confidence and ceases to make effort.”

Hence, everything that is communicated should be so presented as to be understood by the pupil. This often-neglected principle, if observed, will insure a double advantage. The more direct advantage is that the knowledge thus communicated becomes a solid appropriation in the mind of the learner, and the indirect but more comprehensive good is that the powers of the mind are by this means developed and enabled to reach forth in all other directions in quest of knowledge and to make it their own wherever found. On the other hand, a two-fold evil results from the neglect of this most rational principle. Superficial knowledge is its direct consequence, while mental insincerity is its more fearful result. A pupil who is accustomed to take the teacher's dictum as sufficient, without verifying it by his own judgment,

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and to regard as knowledge what is, at best, only a vague impression, admitting it into the memory in the precise form in which it is presented, without blending and weighing it with his own previous stores of information, is learning, indeed, to be insincere to himself and his teacher as to his amount of knowledge. Hence, if, when he grows up, he should ever be undeceived on this point, he will be tempted to practice the deception upon others, if he can. This unfortunate result may be ascribed, either to a fear which has been excited by the teacher's repulsive manner, or to a shrinking timidity on the pupil's part which needs encouragement to express its doubts and reasonings, or, perhaps, to a mental torpor which requires to be stimulated by appliances the most difficult of invention in the whole art of teaching. For it is better that the pupil should express in his own words the idea which he has gained from the book than that he should parrot the precise words of the text.

Now, nothing can be done for a pupil except through him. His self-activity must be aroused. His interest must be stimulated. The conditions for successful work must be made favorable. The plans or methods adopted by the teacher must be adapted to the powers of the pupil's mind, and this leads directly to the subject of this paper, namely, *Recitation: its nature, scope, and principles*.

What, then, is to be understood by Recitation? A good recitation, says George Howland, is the real test of the school. It shows as in a mirror the interest, skill, and information of the teacher and the work of the class.

Recitation, in its widest sense, embraces all the branches of the school curriculum in which the pupil gives expression to the knowledge, power, or skill, acquired. In its restricted and historical meaning, it is "the restatement of what was formerly learned, either

in the words of the text or in the child's own language." It implies a definite assignment of work to be done by the pupil, given by the teacher, and the test or expression of the results of the pupil's study or effort upon the task assigned him, developed in some manner by the teacher.

"If this comprises," notices Dr. S. Hamilton, "all that is included in the term, the process that it names is not in any sense a teaching exercise. The teacher may test preparation, knowledge, or skill, but he may not instruct, because to recite means to say, to repeat, to rehearse, or to relate, and not to teach, to learn or to instruct."

The recitation is the test of the teacher. To it the teacher should come with a preparedness that implies the mastery of the matter he teaches; with an enthusiasm that should inspire ambitious pupils; with the sympathetic feeling for the difficulties that beset the student; and with the consciousness of the awakening of the proper response and interest in the work. The teacher in and through his recitation should keep in mind the two objects of the study, namely, its utilitarian value as well as its disciplinary value. He should feel that the progress of the class is not measured by the progress of his brightest pupils, but by the slowest in the class, and that if he hopes to make his class go onward, his work and his effort should be directed to the capacity of the struggling pupils and should stimulate at the same time the efforts of his brightest. To do this successfully, the teacher must, in a manner, be an artist, varying his methods to suit the changing conditions, with the ideal view of developing the pupil's powers in an ordinary way.

Through the recitation the teacher may exercise the greatest skill in developing self-reliance, logical presentation of matter, a methodical or definite statement of facts of knowledge, whether oral or written, that will have a marked influence upon the character of his pupils.

The very form in which papers are presented by pupils is one of the minor details of the recitation, but one of the most marked in its later influence upon the pupil's life.

Thus, it is obvious that the recitation is an important school exercise. For "to the teacher," remarks Dr. Hamilton, "it is an opportunity to impart knowledge, to guide effort, to develop power, to form habit, to mould character, to deepen impression, to train in the art of study, to inspire the child with a love of learning, and to fix forever his habits of thought and expression. To the child it is an opportunity to acquire knowledge, power, and skill, and to catch glittering glimpses of the great sunlit valley of truth from the glowing hilltops of the teacher's inspiration. A great teacher, with a pent-up personality, throbbing with a desire to help others, is always the center of an unconscious influence that shapes the life and character of childhood."

If Dr. Butler is correct in affirming that "great personalities make great universities," then we may equally affirm that great personalities make great teachers. The class is the field where this personality proves to be the most active and potent and that during the recitation, for there the teacher and pupil are brought into close, intimate contact, and it is there that "eye meets eye, pulse feels pulse, heart warms heart, mind touches mind, thought arouses thought, zeal fires zeal, and spirit inspires spirit."

The teacher is, as it were, the high priest of the class. He must needs take into consideration the intellect, the subject-matter, and the method, so that the pupil may obtain facility and accuracy of expression, ability and scope for his faculties, wisdom and power for his mind, and thus attain in his search the hidden truth of things, the object of every created intellect.

We are all aware that thoughts create desires, that desires lead to action and effort, and that these are the instruments of scholarship and character. Bailey tells us that

“We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, and acts the best.”

It is evident, therefore, that the process of recitation is two-fold in its nature, for it necessarily implies both teaching and learning. It includes the active participation and coöperation of a teacher and a pupil. Hence, there exists a natural relation. There must be a teacher to present and a pupil to grasp; there is one who questions and one who answers; one who directs, the other who does; one who is giving, the other receiving; the one to inspire, the other to be inspired. Both must think and develop, and each must be an aid to the other in attaining the desired end.

But to accomplish this laudable object, the teacher should avail himself of all or part of the following means:

1. He should prepare the pupil's mind to receive the subject-matter.
2. He should carefully prepare the subject-matter.
3. He should skillfully present the subject-matter.
4. He should clearly explain and tactfully illustrate the subject-matter.
5. He should wisely suggest thoughts and facts concerning the subject-matter.
6. He should artfully lead the pupil to think about and grasp the subject-matter.
7. He should manifest by acts what he is and reveal his character by what he does.

Now, if the teacher does well his part, the pupil has a corresponding rôle to act if he is to attain the purpose of recitation, that is, to acquire knowledge, power, or skill, to form right habits, and to develop true nobility and purity of character. The pupil, then, should be carefully trained to the following :

1. He must examine the subject-matter.
2. He must seek to understand as well as interpret it.
3. He must strive to assimilate it.
4. He must endeavor to remember it.
5. He must learn how to apply and use it.

As to what should constitute the essential characteristics of a good, fruitful recitation ought to be determined by time and place. Any one who has ever given a serious thought to child-study and has made a thorough study of psychology, is fully aware that young pupils can not give a vigorous, mental action and prolonged attention to any subject. If the teacher be alert and present the subject-matter in an interesting way, the mental energy of the pupil is soon exhausted. Apart from the fact of mental capacity, the teacher should not overlook physical conditions which frequently prove a serious obstacle in the acquirement of knowledge or exercise of power. The air of the class-room may be vitiated and overheated, or the strain may be beyond the pupil's endurance, or the digestive organs may be deranged, all of which causes are detrimental to vigorous, mental activity. Personal experience should here prove a valuable guide in the matter of recitation. How easily we become distracted and how difficult, at times, to fix our attention upon the subject-matter presented! Hence, if the recitation be long, sluggish, and dry, the pupil soon loses interest and the purpose of the recitation is thus frustrated. If the teacher is full of the subject and has gathered interesting facts and throws out valuable hints and suggestions,

the recitation will fire interest and stimulate to strong mental activity. A good teacher always gauges the time of recitation according to the capacity and age of the pupil. In primary and elementary grades the minimum time of recitation should vary from five to ten minutes, and in high school grades it should not exceed forty minutes. An experienced teacher is cognizant of the fact that thought is guided and stimulated by timely questions, suggestions, hints, and explanations, and that such a recitation is an excellent remedy for stupidity. It develops alertness of mind, a quick perception, and a prompt mental response. There is, however, a lurking danger in such brisk recitations. They do not allow sufficient time for slow minds to concentrate their thoughts and to correlate their facts upon the new ideas presented, and, hence, they are unable to give adequate interpretation and expression, ending not infrequently in disgust for knowledge and perhaps even destroying all initiative in mental self-activity.

Now, it matters not how we may view "study lesson" or "study recitation," the solution is to be found in good teaching. The teacher who realizes the importance of his rôle, will readily recognize that the one end of teaching, whether in study lesson or study recitation, is for the pupil the acquisition of knowledge, the culture of the faculties, and the development of the moral and Christian sense.

Instruction, therefore, is a precise and systematized body of knowledge which the pupil assimilates by personal work. Vague, obscure, and incomplete ideas of things do not constitute knowledge. The pupil should possess systematized knowledge, *i. e.*, he should know things in their causes, and hence link together in the mind principles and consequences, laws and their phenomena. Furthermore, knowledge should be assimilated,

for true knowledge is nothing artificial, applied to the mind from without or simply stored in the memory, but rather it consists of systems of truth that become an integral part of the mind, and are organized in it to become as active as itself. However important instruction may be, it is much less so than the education of the faculties, for the moulding of the mind, observes a noted writer, is more important than its progress. It is the province of the school to prepare the pupil, not for recitations and examinations, but for life. It is a truism that the man who is quick in taking hold of ideas, seeing to what they lead, and then making use of his own experience as well as that of others, is best fitted to enter upon his life work and bring it to a successful fruition. Hence, it is not *crammed* heads but *trained* ones that do the best and most practical thinking.

Whence it follows that teaching, according to the prince of modern educational reformers, St. John Baptist de la Salle, should be rational. The intelligence in admitting truth, he held, is satisfied only when teaching is clear, logical, and convincing. Therefore, whatever be the subject treated, and the aptitude of the pupils, St. de la Salle counsels the teacher to observe the following:

1. To base the assertions on proofs which he has made intelligible by sufficient explanations.
2. To proceed from the known to the unknown, from the near to the remote, from the simple to the complex, and, when possible, from the particular to the general, from the concrete to the abstract, from the sensible to the immaterial.
3. To omit nothing essential in the questions explained.
4. To show how different ideas relating to the same subject are connected.
5. To endeavor personally to acquire not only knowledge but the method of communicating it with the ac-

curacy and clearness which will infallibly shed light on minds.

Consequently, the teacher should conduct the "study recitation" with life and mental briskness. It possesses these qualities if he teaches with such animation and order that he enlivens the pupils, if he presents knowledge under its most captivating aspect, and if he throws himself so much into the lesson that he may be said to live in it.

To attain this desirable end, the teacher should guard against two defects: dullness and routine. Dullness arises from the exclusive use of the book, the want of personal initiative, commonplace oral explanations, the monotony of the exercises given to the pupils, and sometimes from the want of taste for study and of care in the preparation of lessons. The book is dry and silent, and if not animated by the voice of the teacher, it is almost powerless to enlighten and warm young minds. Routine destroys, little by little, the personal character of the teaching and builds up habit, which becomes less and less voluntary, a mechanical and almost automatic way of acting. When routine has persisted for some considerable time, it produces disaffection toward the teacher, which changes finally to hopeless apathy. To fight against dullness, the teacher should limit himself to useful explanations, and devote plenty of time to questioning. He must struggle against routine by assiduous work and conscientious preparation of lessons. A teacher who remains a long time in the same grade brightens his lessons by acquiring new ideas, by perfecting his methods, and by cultivating a true love of study, and by being, as he ought to be, a man of enlightened progress. Moreover, the intellectual training of pupils is not otherwise possible: for study recitation that is dull, cold, and full of routine, wearies and disgusts them.

On the part of the pupil, study recitation is animated if it exercises his faculties, captivates his attention, and stimulates his curiosity, if the questions are within his reach and calculated to make him draw the conclusions from the principles laid down, and if the method employed makes him a co-worker in the lesson. This is the most powerful means of training the judgment, of rectifying errors, and of teaching correct reasoning; aye, it is the very soul of teaching.

Thus far we have treated study recitation in itself and indicated some of its underlying principles. It may not be out of place to examine analytically the parts constituting its unity.

As we have already noticed, study recitation, in its widest sense, implies that the teacher tests, teaches, and trains, and that the pupil obtains knowledge, power, and skill.

The recitation may be oral or written, but it must be suited to the immediate purpose in the teacher's mind. Methods will differ in instruction of individuals even of small groups, in tutorial work and in class instruction, and will naturally differ in the character of subject-matter presented. Some studies require a topical presentation, some a Socratic exposition, some an experimental investigation, some a dogmatic presentation, as fundamental to the exposition or elucidation of the principles that must be presupposed or developed in the particular study taught.

The teacher should, therefore, always bear in mind that the recitation is the test part and does not constitute teaching. In it the pupil merely tells what he has learned through study or what he may have garnered from other sources. Occasionally, it may exceed the limit of testing, but, practically, it is not teaching. Should the pupil in high school grade be able to give the facts of the subject-matter, or perhaps explain their

meaning, or even abstract from them some underlying principles, it is, at best, only a species of searching process, a kind of examination, in which the pupil simply states what he knows and also manifests his limitations.

While this may be an essential part of recitation, it is not the only part, nor the most important part. Undoubtedly, some instruction is imparted, but it is to obtain rather than to give, to probe rather than to instruct, to stimulate rather than to elicit new thoughts. This part demands less skill, tact, or ability than teaching. Hence an inexperienced teacher unfortunately presumes that in this consists the entire recitation and, therefore, remains seemingly satisfied with a part and really makes no further effort in the art of teaching. The teacher should not substitute a mere recitation for teaching. We may briefly state some of the excellent results of this teaching process.

1. It tells us how well the pupil has prepared the lesson.
2. Through it we learn, in general, the pupil's knowledge as well as his ability.
3. It is a good means of cultivating memory.
4. It gives the pupil facility for expression and imparts some skill and mental discipline.

The second part of the recitation is the teaching part. It differs essentially from the testing part. Here the teacher instructs and the pupil learns, whereas, in the other, the intellect gives out what it has discovered. Hence, the pupil is gradually brought to venture from the known to the unknown. Familiar facts are better understood and thoughts become more definite and vigorous. The teacher necessarily aids the pupil by thoughtful questions and tactful suggestions, thus exciting interest, directing the way and stimulating to new discoveries in the realm of thought. So intense becomes the attention that the pupil forgets all else and concentrates his mind

upon the idea presented for investigation, centering there all his mental energy and activity. Thus, he is led to examine, analyze, compare, discover, and conclude. "The mists rise, the fogs scatter, the light dawns from within, and the unknown is transformed into the known. As a result of this the pupil sees new facts, discovers new truths, thinks new thoughts, comprehends new relations, forms new opinions, and reaches new conclusions."

The dominant characteristic of the teaching process is to teach the pupil to think. This is not chimerical, for it is accomplished by every earnest, enthusiastic, and skilful teacher. It is thinking that carries the pupil upward and onward and makes him the future man of deep research and splendid intellectual acumen. But every experienced teacher is fully aware of the truth that thinking is hard work. And, withal, we can not dispense with it in the teaching part. It assuredly fatigues the body and tires out the brain. However, by careful, prudent ways we lead the pupil to overcome this weariness by wise relaxation that gives insight and knowledge, wisdom and strength, logic and power. As the athlete experiences fatigue when he begins to train for the games, but becomes inured to hardship and strenuous exercise as the training is carried on systematically, and thus after repeated exercises, he is perfectly at ease, no matter how difficult and prolonged the exercise, so it is with the intellectual athlete. If the teacher be tactful, persistent, and methodical, the pupil will soon be accustomed to think until a habit is formed, and, hence, thinking becomes natural to him, for it is natural for man to think. "Thinking is at once the compass that guides and the boat that carries the child forward toward the desired end. And, even if it taxes the brain and tires the body, it must not be evaded or

neglected, for from the exercise of thinking spring the best results to the child."

To attain this most excellent end, the teacher has a pliable, useful instrument at his command, namely, the question. The teacher who is alive, alert, all activity, plies the pupil with questions calculated to awaken or arouse the "slumbering faculties, stir the stagnant energies, and stimulate the dormant activities; he sustains the interest, challenges the attention, and opens the very throttle-valves of thought; he guides the progress of the investigation, directs the child's mind to the very spot where the new conclusion lies concealed, and, at the right moment, aids in lifting the veil that hides it." The great and influential teacher is detected by the art of questioning. The question in the hands of such a teacher is an instrument of thought and instruction. No teacher can be called great or possessed of moral strength and strong character unless he be an artist or a master in the use of this instrument. It implies a thorough, masterful knowledge of the subject as well as of the human heart, human nature, and human intellect. He is the skilled magician that calls into play and arouses to activity the faculties of the pupil and makes them responsive to the most intricate combinations, and brings forth crystallized thoughts and kaleidoscopic discoveries in the sphere of truth, the higher flights of intellectual attainment. Hence the teacher, especially the religious teacher, should cultivate the great, wonderful secret of his difficult art. If he be master of the instrument, success will crown his efforts, but if he be unskilled in its use, failure is writ upon his labors, and the pupil leaves the school unfit to grapple with life's problems and becomes a miserable wreck on the shoals of time.

Dr. Hamilton credits the teaching part with the following happy results:

1. It instructs the pupil.
2. It gives mental discipline:
 - a) By verifying fact. b) By examining testimony.
 - c) By substantiating evidence. d) By confirming statement. e) By comparing relations. f) By discovering their similarity or difference. g) By reaching new conclusions.

Next in importance to the teaching part is the training part. Its purpose is to develop originality of expression, to give permanency to knowledge, to cultivate skill in handling or directing mental activity, and to form character. The training part is sometimes called "The Drill." The review is the complement of the drill. The essential object of the drill is to secure thoroughness, while the review aims to test thoroughness. Comenius tells us: "We learn to do by doing," but this is true only when referred to the law that repeated acts give skill. The teacher must needs base his drill or daily practice upon scientific knowledge, otherwise he is a would-be or makeshift in the art of teaching. Hence, "no one in our day," remarks Dr. Schaffer, "would advocate mere blind doing as a means of learning. The maxim must refer to doing guided by an intelligent will. The doing must be guided by thinking that is based upon correct and reliable data or premises."

The teacher should be extremely cautious that the drill does not drag, for a drill of this character is worthless and injurious. The drill "that really trains, that gives ease and excellence, accuracy and rapidity in the largest measure, is always inspired by interest, zeal, earnestness, and by conscious care and fidelity." "The rule of first importance in drilling," observes Dr. Roark, "is that the interested consciousness of the pupil must be

evoked throughout the exercise; mere drill monotony of repetition is not drill. Gain in power and skill is made in the same degree in which, to use Matthew Arnold's fine phrase, 'consciousness permeates the work.' "

There is, however, another important part belonging to recitation and that is the assigning of lessons. Many a teacher seems to overlook this essential work and hence goes through it in a perfunctory fashion, possessing no animation, displaying no tact, and, perhaps, not even exercising any degree of intelligence. Herein the live teacher manifests his superiority and evidences a knowledge and power of the art of teaching. He is fully conscious of the importance of such assignment of lessons and, therefore, seizes the opportune moment and while the pupil is not too fatigued. He finds that the best and most favorable time in the lower grades is after the recitation, for he then knows whether or not the pupil has fully grasped the lesson in hand, or if the whole or a part of the lesson should be assigned again for the following day. There are some who advocate the assignment of lessons in advanced grades at the beginning of the recitation, because they claim that the teacher is mentally fresh, keen, and incisive, and the pupil is alert, active, and ready to grasp any idea or use any suggestion made concerning the new lesson. The teacher should never presume that the assignment is merely a task hastily pushed aside and lost sight of in the next breath. It is precisely in this that the experienced, true teacher shows the value of educational work to be done by the pupil. Be it remembered that only the teacher who is thoroughly familiar with the text-book and is, above all, a master of the subject-matter, can make an intelligent assignment. He should know the difficulty of the lesson about to be assigned, and have clear, definite thoughts on the matter, as well as realize the limitations of the

pupils. Therefore, we are not to look for quantity but for quality in assigning the lesson. It may happen that even a very short lesson may prove too long for the pupil, especially should he enter upon new territory, mastering new principles, and striving to correlate them with previously acquired knowledge. The keen, live teacher, possessing a mastery over text and subject-matter, can easily foresee the difficulty the pupil will encounter and warn him, lest he be discouraged and give up in despair. If the teacher be a man of strong character and a profound student of human nature, he should know that, with advanced pupils, the assignment of lessons is assuredly one of the most, if not the most important, class exercises, and that he should make it at the beginning of the recitation. Should he follow this method, the teacher will have the opportunity of indicating the relation which the lesson may have to the foregoing or to the whole subject, or to what may follow. The pupil should be trained early to relate facts, compare principles, and assimilate the knowledge thus acquired. Hence, St. John Baptist de la Salle insisted that the teacher should induce the pupil to get the habit of attention, reflection, constancy in following the chain of ideas without omitting one of the links, which implies that the pupil is to be trained in the art of study. It is obvious from the principles laid down that the assignment of lessons should not be made unless after a thorough, conscientious preparation. Here, again, the skilled teacher will arouse the pupil from his apathy and stimulate his dormant faculties by some brisk questioning, leading him to think and search for the truth or to investigate the principles underlying the matter, and thus be prepared to approach the new matter with courage and confidence. Thus the teacher saves much valuable time, encourages the pupil, keeps up alertness, makes

the study hour specific as well as profitable and leads the way to better results.

"It is in full accord," remarks an eminent modern educator, "with the philosophy of good teaching, which simply points the way, designates the habitation of the desired truth and its relations, aids in their fuller comprehension, but leaves the work of discovery and the joy of achievement to reward the child for his effort."

BROTHER CONSTANTIUS.

THE UNIVERSITY: ITS GROWTH AND ITS NEEDS

According to the Academic Calendar, the University began a new year on October 1. As a matter of fact, however, this date can hardly be called an "opening," for during the past twelve months, the University has not at any time been completely closed; some of the departments have been constantly in operation. Both before and after the Summer School Session, courses of instruction were given in various subjects, some of which, such as chemistry and biology, included laboratory exercises. The Summer School itself provided fifty-nine different courses, in each of which five lectures were given weekly during six weeks, the total being thus equivalent to the work done in any other term. It may then be fairly said that "vacation," in the sense of an entire suspension of teaching, is a thing of the past. Now that it is generally known that the University is always open, the natural tendency will be to increase the number of year-round courses and so meet the demands of students who desire to make good use of the summer months.

Meantime, the service which the University is rendering to our schools by providing instruction for the teachers, has been noted with appreciation by all who have a genuine and loyal interest in Catholic education. Our people cannot fail to see that the problem of education is mainly a problem of preparing the teachers for their work. Once this essential requisite is secured, further progress will be comparatively easy. We can then discuss to some purpose and with some hope of success the articulation of our schools, the readjustment of their curricula and the improvement of their methods. These are all matters of vital importance; their treatment calls for largeness of view and their settlement is possible only through co-operation inspired by devotion to a great cause. The common interest is too sacred and the field of honest endeavor too vast, to permit any loss of time or effort in the pursuit of minor aims.

That the Catholics of this country are eager to obtain the best in education is shown by the notable increase in the registration of the University. In particular, it is gratifying to see so large a proportion of newcomers in the Schools which offer courses to lay students. This increase makes it clear that Catholic young men can be attracted to Catholic institutions provided these institutions furnish the requisite facilities in the way of scientific work. There is no reason why the graduates of our high schools and colleges should not continue their studies under Catholic auspices so long as they can enjoy advantages equal to those which they might find elsewhere. It is useless, of course, to complain that many of them do go elsewhere, so long as they can find in other institutions better facilities for study. The real nature of the problem is at last in view; and it will be solved just in proportion as the University develops.

What the course of this development should be is plainly indicated by certain phases in our recent growth and by the actual situation. When departments were opened for lay students in 1895, it was thought that they could readily find lodgings in the neighborhood of the University. It soon became necessary, however, to provide other accommodations, and Albert Hall was built, the impression being that it would suffice for an indefinite period. When, to meet further demands, Gibbons Hall was begun two years ago, the general belief was that it would always have rooms to spare. As a matter of fact, this building, which lodges 130 students, was filled before the plasterers had finished their work. Another building of the same size would barely accommodate the students who for the present are obliged to take up their residence outside the precincts of the University, and consequently lose considerable time in coming and going. They naturally would prefer to live in quarters located on the grounds and equipped with every modern convenience such as Gibbons Hall affords; and doubtless one of the chief attractions which the up-to-date American institution offers is the decent comfort of its residential buildings.

On the academic side, the facts are equally significant. When McMahon Hall was completed, the question was asked: what is to be done with all this space? But just now the question is: where can an extra foot of space be found? The lecture halls that at first seemed ample have now to serve the use of various departments, and the portions originally reserved for museum purposes are invaded by regular classes. The laboratories, especially, are no longer adequate, though the students have been divided and subdivided into sections in order to carry on the work in physics, chemistry and biology. This again involves double labor for each of the instructors, and adds to the difficulty of arranging a daily program that shall be free from conflict of classes.

The available space in McMahon Hall has been further reduced by the transfer to it of the General Library which formerly was housed in Caldwell Hall. This change was necessary for the preservation of the books, and it has resulted in a much more systematic administration of the library than would otherwise have been possible. But here again, natural growth has created a demand for additional room. It is not merely a question of stowing away the volumes which are received day by day, but of making them easily accessible to the student in alcoves and reading-rooms. The Library is the indispensable workshop for the whole University; but it cannot fulfill its purpose unless proper facilities are afforded the workmen; nor can anything like system be maintained unless modern appliances and methods are employed. A separate library building is urgently needed both to widen the usefulness of the library itself and to relieve, in part at least, the congestion in McMahon Hall.

A still more obvious result of the University's growth is the need of larger and worthier facilities for divine worship. At one time, Caldwell Hall Chapel was adequate for all religious functions, though on special occasions it was overcrowded. Subsequently, a chapel was provided in Albert Hall and this has now been transferred to Gibbons Hall, where the space set apart for it

is somewhat larger. Each of the religious communities has also its own church or chapel for the use of its members. But there is no church in which the whole University can assemble and in which the services can be conducted in a fitting manner. During the past few years, Assembly Hall has been converted into a chapel for such occasions as the opening and closing of the academic year and the celebration of the patronal feasts. This, however, is at best a temporary arrangement, and it only emphasizes the need of a suitable edifice in which the liturgy of the Church may be performed with decorum and solemnity.

These are some of the salient features of the present situation. They pertain, it is true, to the material side of the University's progress; and yet the needs which they indicate must be supplied in order to make possible the more essential growth in research and scholarship. The main fact, at any rate, stands out quite clearly: the University is now giving instruction to a body of students representing a greater variety of vocations and interests than any other student body in the United States. In its growth the diocesan clergy, the religious orders, the teaching communities and the laity are all concerned. Through these different elements its influence goes out to every Catholic parish, school and home. As it has received much from the generosity of the people, so it is yielding them a return which, next to the teaching and ministration of the Church, is the strongest support of their Catholic faith and life.

The idea that the University was intended to be an institution quite apart from the rest of our educational system, is, happily, disappearing. Leo XIII saw clearly the necessity of unifying our Catholic schools, and to this end he exhorted them to affiliate with the University. Without a head there can be no quickening organic life; and though isolated members may apparently flourish for brief periods, the final result of their efforts will contribute nothing to the general good. The mere fact that a new high school or college is established does not of

itself prove that the cause of education is thereby furthered; it remains to be seen whether the new foundation is placed on the right basis. Whenever this is the case, the University has reason to rejoice, not only because of the additional opportunities offered to Catholic youth, but also because each institution that sets about its work with proper aims and methods, tends to strengthen the entire system. In fact, the University itself will be the first to profit by the growing efficiency of the secondary schools, since its own special purposes can be attained the more readily with students who have been duly prepared.

Among these purposes, one of the most important is the training of teachers for colleges and high schools. Inquiries are constantly being received at the University for competent instructors in Latin, Greek, Mathematics and the physical sciences. A new college has been established, funds have been collected, a location secured, and the building perhaps is already under way. But such an undertaking evidently presupposes that a teaching staff of the right caliber has been secured beforehand; and it is out of all reason to demand that the University shall supply the needed instructors on short notice. It is rather a hopeful sign that the secondary schools are now looking about for teachers who have taken advanced courses and received the corresponding degrees; but such teachers cannot be prepared within a single year or by any hurry-up process. It is far better to let them take the time needed for thorough equipment both in the subject which they expect to teach and in the science and art of education. It is really a pity that so many graduates who have taken an M. A. or a Ph. D. with distinction should not have had even an elementary course in the principles and methods of education—as though the possession of knowledge in any department gave assurance that the possessor could impart it to good effect. A skilful investigator, who is an excellent guide for mature students, may be sadly out of place when he attempts to deal with

pupils who, in the strict sense of the word, are to be educated.

It should, then, be well understood that the growth of the University means the development of all our Catholic schools. Whatever is done to help on its progress must eventually turn to their advancement. The University cannot migrate from point to point, and much less can it take over the functions of the elementary school. But it can and does affect every pupil in every parochial school or high school whose teachers have received university training. The needs here referred to are not merely theoretical, any more than the needs of Catholic education in general. By the work done in its lecture halls and laboratories, the University has brought to its doors more students than it can, with its present limited space, care for as they should be cared for, if the further development is to be normal. And this situation, serious as it now is, will become more acute as the Catholic high schools and colleges continue to raise their standards.

EDWARD A. PACE.

AN EDUCATIONAL EXPLORER IN SOUTH AMERICA.

After a trip of nearly a year through South America, where he visited many of the principal universities and educational institutions, Dr. Edgar E. Brandon has just returned to Washington. During this trip Dr. Brandon saw many unique and unusual systems of education in operation. Many of the nations south of us have as modern a system of educating their people as we have today in the United States, while on the contrary there are some of the smaller republics a little backward. But there is a widespread movement that seems to take in all of South America today, and even the smaller republics are waking up to the fact that education is the basis of prosperity in any country in the world.

The work was undertaken under the direction of the Pan American Union. It was desired to get first-hand information concerning higher education in the Latin American republics, and with this object in view the Pan American Union sent a representative to that country to make a thorough study of all branches of the subject. The Doctor relates many interesting experiences that happened to him while on the trip and some of them are intensely interesting.

During the year he was away Dr. Brandon sent a monthly story of his travels to Washington. These stories were of such unusual interest they were printed each month in the Bulletin issued by the Pan American Union. There were eight installments from October of last year to July of 1912. In a short talk the Doctor gave an interesting résumé of his experience while visiting our friends in the south. He intended primarily to look into

the educational facilities of every Latin American republic, but later found he would have time to cover only Panama, Peru, Bolivia, Chile, Argentina, Uruguay, Brazil, Venezuela and Costa Rica.

"It is strange but nevertheless true," said the Doctor, "that nothing has ever been published in this country regarding higher education in South America. As illustrating the lack of knowledge on this subject among many people, I will tell you of an incident. When I started out on my mission an apparently well informed lady asked me where I was going. I told her I had a year's leave of absence and I was going to South America to study the universities there. She said, 'Have they got any universities there?'

"I first visited Ecuador and Guatemala where they have universities but only in a small way. In Argentina they have more than seven thousand students in their four universities. At Buenos Aires alone they have five thousand students, which is almost as many as on the rolls of any university in the United States. Chile has about two thousand students in the State University, with several hundred more in the Catholic University. Peru has nearly one thousand in the university at Lima, including the three provincial universities. Even a little country like Uruguay has seven thousand students.

"In Brazil there are about eight thousand persons studying law, medicine, pharmacy, dentistry, and engineering, but a peculiar fact in connection with this country is that it is the only one that does not maintain a university in the whole of South America. The schools were never organized in university form. They have schools of law, schools of medicine, schools of engineering and many other kinds of schools, but strange to say they have no university that comprises all of these different schools in one organization.

“Another striking fact about Latin America is the great amount of money the various countries are putting into higher education of late years. Many of them are putting up fine buildings, increasing the salaries of the teaching staff, and doing many other things to help along the educational propaganda. Uruguay in the last three or four years has spent more than two million dollars in buildings for schools. At La Plata, Argentina, the university plant, building, grounds and laboratory cost something like ten million dollars.

“One peculiarity about South American institutions is there are no professors who are strictly professors as we understand the term in the United States. The majority of professors in the universities throughout South America are men who practice their professions at the same time they teach. Lawyers, doctors, engineers and architects, and some of the members of the staff are newspaper men, publishers and editors. These men teach probably only three or four hours a week, but they come right in from the actual practice of their profession to do this.

“This practice has its advantages and disadvantages. The disadvantage lies principally in the fact that not being teachers by profession they occasionally lack proper teaching methods and they don't have that intimate relation with students that teachers do in our universities and colleges in America.

“But there is one great advantage. They are all men of considerable learning and high reputations in their communities. The best physicians, the best lawyers, and even the high state officials all willingly accept professorships in any of the colleges. Almost all South American university professors will usually be found to be men of the highest social standing and considerable wealth. This lends a certain dignity to the institutions which is

sometimes lacking in the United States in spite of our better teaching methods. These men of course cannot make a living from teaching alone but they combine their own profession with teaching in order to supplement their income. There is no question but that in proportion to the time given to teaching, professors are better paid in Latin America than in this country.

“As far as I know there are only three institutions in Latin America of higher education that are not strictly dependent upon and founded by the state. One is the Catholic University at Santiago, Chile, the second is Mackenzie College at Sao Paulo, Brazil, and the other at Bogotá, Colombia. There are many private schools in secondary education and private societies not religious.

“The length of time necessary to secure a diploma in any of the universities throughout South America is greater than it is in this country. For instance, in law it takes about five years and sometimes six years to get a degree. In medicine six and seven years, and in pharmacy three and four years. The law school is not merely a school of law. It is a school of jurisprudence and comprises courses in juridical sciences like international law, economics, political science, etc. The medical course includes much of the practice our physicians get as internes in hospitals after graduation.

“Some of these institutions are very old and antedate any in the United States. At Lima and Mexico City the universities date back to 1551. At Cordoba in Argentina the university was founded in 1613 by the Jesuits. All three are older than our Harvard University, which was founded about the year 1640. In all the countries I visited, except Brazil, Paraguay and Uruguay, the universities go back to Spanish colonial times. The same is true of Cuba, Mexico, Guatemala, and the Dominican Republic.

“An unusual movement now on foot is that of the student movement throughout South America. In each university there is a student association unlike anything in this country. It is a general association open to all students and practically all students are members. In the larger universities there is a student society in each school and above the school society is the general society of the whole university. A short while ago they formed a league of student societies for all America. They have already held three general students’ congresses, with representatives from all Latin American universities. The first was held at Montevideo in 1908, the second at Buenos Aires in 1910, and the third at Lima, Peru, in July, 1912.

“These congresses are probably the most unique and unusual institutions of the kind ever gathered together in any part of the world. They have for their object to create a student sympathy throughout all America. The idea is that of a general peace movement of good fellowship and amity between the different countries. An international sympathy as a result of this movement may come about quicker than might be expected because the leading men of all the countries taking part are graduates of the various universities.”

THE DRAMA IN THE SCHOOL

So many odd things have found their way into the American schoolroom in the past fifty years, that it would not surprise observers to find the drama there very soon, with the same authority as a text-book or a new method. Its entrance would be made of course as an educational factor. If art and music, the stereopticon and the oculist, cookery and manual training, rudely shouldered the three R's for a place in the curriculum of the common school, they did so as factors in the education of youth. Why should not the drama secure a like footing? Its credentials are much better than the majority of the fads, and it had a place in the school long before the others were thought of. In our time the drama has enjoyed remarkable development and extensive and varied application. Very few outside of the theatrical circle have remarked either development or application, which it would take a volume to describe, but the main features are these: the increase in the number of theatres all over the world, meaning increase in the audiences; the effort of managers and playwrights to suit every taste and to meet every demand, with results in the form of children's theaters, open-air theaters, religious theaters, and plays and entertainments of every form and shape; the rapid translation of plays from the vernacular into all the other tongues; and finally the experimenting of educators with the drama to discover a proper place for it in the educational curriculum.

Perhaps the most significant fact in the development and influence of the drama is the motion-picture play. It may be noticed that most people who speak on the question of the motion-picture drama condemn it with haste and fury. This is beside the question. The invention has to be regarded from an entirely different standpoint.

It has multiplied the power of the drama by one thousand, which means simply that now the drama reaches every man, where before it reached twenty per cent of the population only. For example, in the obscurest village of the country an audience can witness, as I did, a dramatization of Dickens' *Tale of Two Cities* and Dante's *Inferno*, more effective, more thorough, and more thrilling than the stage itself can produce. In fact, the most powerful stage, owing to its natural limitations, cannot present the *Inferno* at all, and Dickens' novel, in the dramatic form called *The Only Way*, can present only the leading scenes. The motion-picture presents every character and every scene in the book, and in very short space of time, one hour. So we have the drama in the theater extensively, and we also have it at our doors in the motion-picture. What a short step to the home and the school! And how necessary to consider beforehand what to do with it when it comes in, to get the best and not the worst out of it.

One has only to read the papers to see that in some fashion the drama is already in the school. For example, I take this paragraph from a magazine concerning a London institution known as *Sesame House*, of some repute in the educational world:

"Every branch of domestic work, every moment spent in the child garden, every lecture delivered, every outing and diversion—all the work and play—has the underlying principle that links it to Froebel's idea of the unity of life. In the course in light, for example, the children are told of the speed of light and learn to compare that pace with the speed of sound. Then they are taught the position of the earth and planets; the meaning of the ecliptic, of circles and degrees; and at the end of the first term, on a breaking up night, the students dress in white, perform a masque in a darkened hall, in the center of which the Sun, represented by one holding a globe-lamp, turns on its axis, while Earth and Moon, bearing the

zodiacal signs of the months, perform their revolutions, showing actually and in turn the phases and eclipses."

Again, in the New York Herald of May 23, 1912, I find this bit of description:

"Turning the youthful habit of make-believe into an asset in the teaching of American history is an achievement of Miss Louise B. Tucker, principal of public school No. 163, at 509 East 120th Street, where the pupils gave a demonstration of the method yesterday before Egerton L. Winthrop, president of the Board of Education. Never was there a more solemn conclave of redmen than the semi-circle of little Poles, Hungarians and Italians that squatted in war paint and feathers on the platform of the assembly room. They were the doughty Roanokes of the Virginian forests, met to pass sentence of death upon their enemy, the paleface, Captain Smith, and his companions. Into their midst strode Powhatan, the warrior, who declared that the Captain must die. * * * The disgraced Captain and his companions, shameless in their ordinary Caucasian clothes and unpainted faces, were led to the sacrificial block, a soap-box, beside which stood the executioner, armed with a fierce scowl and a tomahawk. * * * In rushed the lovely Pocahontas and pleaded for the life of the Captain. * * * When the play finished the juvenile actors filed out, and handed over their suits to another batch of actors, who presented "Penn's Treaty with the Indians." Four other historical sketches followed. Miss Tucker said in explanation of her method: 'truancy has disappeared since we began teaching history by dramatic impersonation. Boys will not run away from school to play Indian when they can have real Indian and Quaker and soldier plays in school. While we are implanting historical information and patriotism in these little foreigners in a way that makes it stick, we also get a social result, as the parts in these plays are assigned as rewards for good behavior. The better the boys progress in their other studies, the more

plays we give. Miss Estelle Ryan and I have become rapid-fire playwrights. So far we have turned out thirty historical dramas.' The little actors take the work seriously. There was no self-consciousness before the visitors, and the absence of scenery was no deterrent to the enthusiasm with which they entered into their make-believe reproduction of colonial days."

There is nothing new in these incidents except perhaps the method and the aim. Most of us recall how the tedium of school work was relieved by the judicious, and sometimes the opposite, use of the drama many decades ago, say since the Civil War. The Christian Brothers and the teaching sisterhoods had a real passion for these entertainments. The most popular school play was that which set forth the trial and death and funeral of a martyr. And what various emotions such a play aroused among the children, showing how deeply it affected their sensitive souls! The muscular and courageous among them denounced the executioners and longed to get Nero into the fistic arena; the gentle wept over the martyr's sufferings; while the enthusiastic expressed a fervent wish to die for Christ. The utilitarian drama had its place as well. For example, in one school the classes were divided into two camps, and the marks for study, deportment, attendance, and so forth, were daily reckoned up and set forth on the blackboard. At the end of a certain period the victorious faction performed a spontaneous drama, consisting of a march headed by a flag labeled Victory, speeches in praise of the conquerors and also of the conquered, while the latter sat in silence as observers.

Even the ancient district schools of the time had their dramatic entertainments, in the closing exercises of the year and on the patriotic festivals, in the spelling matches, which were often more dramatic than the regular play, and in special exhibitions, for which an old-

time publisher, Beadle of Philadelphia, printed hand-books of dialogues, recitations and short dramas, that still do good service. So universal was this practice that the playwright Charles Hoyt, popular from 1885 to 1900, in a drama called *The Midnight Bell*, devoted an entire act to a school exhibition, every detail being carried out with delightful realism, to the deep delight of audiences who had passed through similar scenes. Of course much of this disappeared before the advance of system, and the introduction of the modern elaborate curriculum for the common school. It returned slyly in pretty graduation scenes, elocutionary contests, and scenes from the Shaksperian drama; and now it reappears boldly in the pleas of such experimenters as the teachers above mentioned. Books have been written on the subject of the drama in the school, not very convincing one must admit, but illustrative at least of the persistency of the idea that the drama can be made use of effectively in the instruction of children.

It is not difficult to account for this persistency. Everybody loves the play, and everybody loves to act, just as everybody loves a tale and in particular loves to tell it either as author or purveyor. Children in fact are actual dramatists, with a wonderful eye for dramatic effects, for climaxes, and for reproduction of familiar scenes. They are also remarkable mimics. How often we have witnessed such scenes, organized in a few minutes, as the visit of the physician to the sick child, the visit of the teacher to complain of one and to commend another child, a school class in active though brief operation, with the dramatist and manager as teacher. Boys readily stage an Indian or soldier drama. Any child can describe to his mother the leading scenes of a motion-picture drama, which took only ten minutes to show, with better effect than after reading the same story or hearing it told.

Well, I can hear a shrewd reader objecting, what are you driving at in this plea for the drama in the school? Out with it, friend, because we are already familiar with the method of introducing the fad into the overloaded and ridiculous curriculum of the common school. There was once a New York school authority who observed that many of the school children did not seem to be well fed. He urged on the Board of Education the establishment of restaurants in the schools, in order to keep the children in proper condition to study. He preached his doctrine all over the country at the educational meetings; for he saw the beautiful "graft" hidden under the kindly proposition, the officers and cooks and waiters and food purveyors and furniture, meaning offices and profits for all his friends. Fortunately the public saw these things also, and flatly rejected the scheme. Now you wish to foist on the school system a dramatic department with the usual trimmings; special teachers and text-books, stages, scenery, properties, costumes, lights and music, with directors and employees in abundance. Have we not had enough of this false pretence? Are we not already burdened with fads and faddists, masqued as educators?

We have had too much of them, and we are to have still more of them. The parasite accompanies the sturdiest growth. One must simply guard against it, and keep plenty of paris green on hand. I am merely presenting certain facts and describing a certain tendency, which may mean something, or may mean nothing at all. The facts are as I have presented them in this essay, and they contain an argument, however slight, for the use of the drama in the school. The tendency towards this use is very strong, as may be seen in the persistency with which the drama returns to the school after being overlooked or scornfully thrown out. Its present footing is accidental, and it is used without purpose. Why not

direct this peculiar and persistent force into some useful channel? Recall how the kindergarten came into being, the shrewd and sympathetic Froebel utilizing the play of the child for the child's training. He discovered a new and valuable method. May there not be in the facts and tendency which I have discussed a new method, which will prove a short cut to high eminences in the training of the young?

Of course the professional grafter would delight to foist a dramatic department on the unfortunate school system of America, but he must be treated like any other parasite and sprayed with paris green. There is nothing elaborate in the suggestion of school drama. No scenery, no costume, no music is required. One has merely to observe children playing their own improvised dramas to see how little the imagination of the child demands the luxuries of the modern stage in order to appreciate and understand. They name each little actor for his part, and the audience remembers without the help of costumes and paint. Perhaps grandma may wear a cap and spectacles and use knitting needles, a soldier will tie a wooden sabre to his side, a doctor will carry a bag full of medicine bottles, and a policeman a club and a tin badge. In the plays prepared by Miss Tucker, as above described, there is some costuming, because nowadays children are accustomed to own Indian and cowboy suits with headgear peculiar to the characters. But the child in his own dramas requires next to nothing in the way of properties or costume, his vivid imagination supplying more than Belasco himself could provide on a grand stage.

It seems to many that the play could be used like a text-book, and in place of a text-book for certain abstract teachings which children find it difficult to realize, just as the drama can be used to convey to the common people truths which only vivid experience or the grace of God

can make emphatically true. For example, no sermon ever preached could impress upon an average crowd the full force of the principle, that men become like the things which they love, as Richard Mansfield in the play called *Jekyll and Hyde* stamps it on an audience. Even the story from which the drama is taken, Stevenson's *Strange Case of Dr. Jekyll and James Hyde*, has not the force of the play. I think the same thing is true with regard to children and the play. Their chief faults are petty lying, thieving, idling, gluttony, and bad manners, upon which they receive plentiful advice at home and abroad. It is difficult to make them feel that these faults have sure and serious consequences. A short drama can do it more effectively than a year of advice and reproof. In another article this last statement will be discussed and illustrated. It may be said in conclusion that, while the question of the drama in the school is purely speculative, the motion-picture drama has given it an importance and practicality, not yet perceived indeed, but bound very soon to bring on a warm discussion.

JOHN TALBOT SMITH.

EDUCATIONAL NOTES

Professor Llewellys Barker, of the Johns Hopkins University, author of *The Nervous System and its Constituent Neurones*, chief physician of Johns Hopkins Hospital, contributes a paper to the *Child-Welfare Magazine*, for September, "On the Management of Children Predisposed to Nervousness." The intrinsic worth of the paper as well as the high standing of the writer should secure for it a careful study in every home and school in the country. We reproduce it here through the courtesy of the editors of the *Child-Welfare Magazine*.

Whether a person becomes nervous or not depends upon two great factors: (1) the constitution which he inherits from his parents and through them from his ancestors generally; (2) the influences to which his body, especially his nervous system, is exposed during life and particularly during childhood. There will always be differences of opinion among serious students of the subject as to the relative importance of these two factors; some assume that heredity or nature is the all important factor; others maintain that this is relatively insignificant and that environment or nurture accounts for everything; both views are one-sided. Both nature and nurture are of fundamental importance and only by considering the two aspects of the subject fairly can sound ideas ever be arrived at. Heredity and environment overlap in one period of life; during early childhood the individual is usually under the educational influence of his parents and exposed to their example. Doubtless much that is sometimes attributed to direct inheritance is really due to the influence after birth of imitation of the parents. Where the heredity is notoriously bad, it might be well, as Oppenheim suggests, to protect children who have the ill-fortune to be born under such conditions from the dangers of psychic infection in the parental environment;

such children taken away from home and placed under more favorable conditions would have a better chance of counteracting the faults of inheritance. In families in which nervous states prevail it is a matter of great interest to know in how far the nervous tendency can be overcome by educational means and especially to learn what to avoid because of its likelihood to injure the nervous system. Even in families in which no nervous taints exist in the parents or near relatives the children sometimes become nervous through faulty education and there is a growing desire on the part of well-informed people nowadays to make sure that the means of education they provide for their children shall be such that the nervous system will be protected and strengthened rather than exposed to over-strain and injury. One fact which has become ever clearer as medical knowledge has advanced concerns the nutrition of the child. Faulty feeding in infancy and early childhood may lead to such impoverishment of the tissues and such stunting of growth that the ill effects can never be recovered from in later life. A considerable proportion of the intellectual and moral inferiorities among our people is fairly attributable to imperfect nutrition at this early age. Fortunately the public is now being so thoroughly educated to the importance of breast feeding for infants and of liberal and suitable diet during the early years of life, by family physicians and also through the excellent little manuals of Holt, Starr, Griffith, and others on the care and feeding of children that it is not necessary to dwell at length upon the subject. Plenty of good, simple food, including milk, meat, vegetables and fruit, with avoidance of condiments, coffee, tea and alcohol, is approved by all authorities.

Many parents make the mistake of allowing the caprice of the child to influence its diet. We now know the foods that are suitable for children and, knowing these, the children should be provided with them in suitable

amounts and should be required to eat of them, largely independent of choice. The child that learns to eat and digest all wholesome foods and who is not permitted to cultivate little food antipathies makes a good start and avoids one of the worst pit-falls of life with which medical men are very familiar, namely a meticulous anxiety concerning the effects of various foods all too likely to develop into a hypochondriacal state. There is a greater recognition now than formerly also of the fact that children should not be too tenderly brought up—that a certain amount of judicious hardening of the body is desirable. While faddists and extremists in this direction fall into greivous errors, making their children go barefoot and bare-legged in the snow and compelling the feeble, non-reacting child to take plunges in ice water, a still greater mistake is made by those who over-protect their children and who fail to accustom their bodies early to cool baths and to exercise in all sorts of weather. The child who is brought up in such a way that he is very sensitive to slight changes in temperature is bound to suffer from it sooner or later and everyone is familiar with those who grumble at the weather. If children are suitably dressed and are early accustomed to taking a cool bath in the morning and to walks out-of-doors every day, rain or shine, and whether it be cold or warm, the skin and nervous system quickly acquire a tolerance for variations in temperature most desirable for health and for the feeling of well-being.

An out-of-door life for children leads them unconsciously to exercise their muscles more than is possible for the child who stays indoors. Not only physicians but also laymen from the old Greek times to the present have been impressed with the importance of bodily exercise and harmonious muscular development for the welfare of the mind and of the nervous system.

If we wish our children to be strong, energetic and courageous, if we desire to insure them against the nervous ills which follow in the wake of debility, inertia and timidity, we must see to it that all the muscles of their

bodies are systematically and regularly exercised. For this purpose the plays of children are very important, and the only child, deprived of the companionship of brothers and sisters, unless pains are taken to supply other playmates for him, is much to be pitied. Besides play, walking, running, rowing, riding, swimming, paddling and sailing are all desirable forms of bodily exercise. In cities, and especially during the school year, systematic gymnastic exercises, calisthenics, have to be resorted to and where no suitable gymnastic exercises can be obtained, parents will do well to teach older children some forms of exercises to be taken in the early morning. One of the best of the various systems worked out is that of a Dane, one J. P. Müller, who in his little book, *My System*, outlines a series of exercises which anyone may carry out in his own room without apparatus. These exercises are physiologically well devised and I can recommend them heartily, not only for older children but also for both men and women who have to compress the exercises of the day into a very short period. The exercises recommended in this country by Luther Gulick, by Tait McKenzie, and others, may also be mentioned. I would call your attention also to the works of Lagrange. An anxious mother will often ask to have her nervous child excused from regular exercises at school. This is usually a mistake, for nervous children even more than normal children require systematic muscular exercise. It should, of course, be properly regulated and where there is any doubt as to the reliability of the supervision of such work at a school gymnasium, definite instructions should be obtained from the family physician as to the character and amount of exercise to be undertaken.

While emphasis is thus laid upon suitable bodily exercise for children predisposed to nervousness, a warning should be sounded against excesses in sports like tennis, foot-ball, basket-ball and other games in which there is opportunity for competition or rivalry. Over-ambition

in these directions is often most harmful both to the body and to the mind of the child and should be especially avoided where there is any neuropathic taint.

In addition to the hardening of the body, the education of the child should include measures which increase the resistance of the child against pain and discomforts of various sorts. Every child, therefore, should undergo a gradual process of "psychic hardening" and be taught to bear with equanimity the pain and discomfort to which everyone sooner or later cannot help but be exposed. What I have said about clothing, cold baths, walking in all weather and at all temperatures, play and exercise in the open air, has a bearing on this point, for a child who has formed good habits in these various directions will have learned many lessons in the steeling of his mind to bear pain and to ignore small discomforts. Physicians who work among nervous cases realize how often the child who has been too much protected from pain becomes the victim of nervous break-down later in life. I have seen many a woman who could bear great sorrow or suffer without flinching the pain of childbirth who still had no tolerance for the little ills of life. In such cases it is the idea rather than the sensation from which the patient suffers and such abnormal ideas most frequently arise in those who have not learned in childhood to bear pain well or to adjust themselves without complaint to the disagreeable sensations and experiences which are essential to a normal bringing up.

The boy who learns to tumble in a gymnasium, to stand the pain of boxing and fencing and wrestling and to keep his temper while engaging in these exercises will have subjected himself to a training which cannot help but stand him in good stead later on in life. One reason why women are more prone in later life to nervousness than men may lie in the lessened opportunity which girls have for bodily and psychic hardening in the games which they play and the life which they lead as children. Par-

ticular care should be taken with young girls who show any tendency to nervousness to see to it that not too much concession is made to their likes and dislikes. Nothing can be more harmful to them than the gratification of caprice. Especially when a child shows a tendency to be nauseated by certain smells and tastes and to complain of noises or of sensitiveness to bright light, the family physician should be consulted and, provided no actual disease of the sense organs or brain is responsible, the process of psychic hardening should at once be begun. Neglected, it is surprising to what vagaries such hypersensitiveness may lead. A lady recently consulted me on account of a most distressing state, asking that "in the name of mercy and pity," she should be given some help and told how to overcome an obsession which distressed her. The sound of her husband chewing at table completely upset her and when he smoked the noise made by the puffing of the smoke was torture to her, the creaking of her mother's shoes as she walked about the house made her most uncomfortable during a period of several months. Obviously, the abnormal idea in such a case caused the suffering, not the sensory impulse itself.

Another patient, a gentleman, who had repeated nervous breakdowns, told me that they always begin in the same way. After a night of insomnia, he will suddenly become unable to bear a strong light and in lamp light he complains that he has a sensation of pressure in the head and an inability to relax his limbs. He feels at such times as though he will lose his mind and that he must have some relief or he will have to end his life. In one of these attacks in early life he stayed two years in a dark room and only at the end of that time would consent to remain in the light. Obviously here, too, it was not the sensation of light but the idea that the light would injure him which was the kernel of his condition.

Examples like the two just mentioned could easily be multiplied, but they will be sufficient to indicate the di-

rection in which the psychopathic nervous system may easily tend. While in severe cases like these just referred to, the patients undoubtedly started out in life with abnormal nervous systems, it is quite conceivable that a judicious hardening in early life might have prevented the later shipwreck. I cannot too strongly recommend, therefore, the acquisition of tolerance of disagreeable feeling-tones as early as practicable in life.

If children can be brought to behave normally in the presence of the disagreeable feeling-tones just discussed, the task of educating them to control themselves in circumstances which tend to arouse the stronger feelings, emotions and passions will be made much easier.

(To be continued.)

CURRENT EVENTS

SUCCESS OF CONVENT SCHOOLS ABROAD

In view of an attack upon the Convent Schools which appeared in the *British Congregationalist* under the title of "The Lure of the Convent School," especial interest is attached to the results of the Oxford Local Examination for June, 1912. In publishing the lists of Catholic successes in this examination, *The Catholic Times and Catholic Opinion* of September 6, says: "The one most gratifying feature is, however, the success of our Convent Schools. It comes opportunely. We commend the list to the notice of the writer in the *British Congregationalist*, who must certainly feel foolish in the face of such facts, even if he does not regret his attack. If our boys will only emulate the successes of their sisters in quality and quantity, then we shall, metaphorically speaking, run our competitors off their feet."

In the Senior Division, Catholics took 41.7 per cent of the Distinctions given in Religious Knowledge. Miss Cecily B. Topp and Miss Rose O'Connor of Mt. St. Joseph's, Deane, Bolton, head the list, having been bracketed equal for first place with three others. In History, Catholic schools receive 31.3 per cent of the honors, P. Hughes of St. Bede's College, Manchester, enjoying the distinction of being first in that subject. In English Language 21 per cent of the distinctions fall to Catholics, Miss Dorothy M. Unsworth, Notre Dame Convent, St. Helens, taking second place. Of the six distinctions granted in Political Economy, one is taken by Miss Mary K. Cummins, of Gumley House Convent, F. C. J., Hackney. Over 15 per cent of the distinctions in Latin, and 16 per cent in Greek were taken by Catholics, the greater number going to the Jesuit Colleges of Wimbledon and Mount St. Mary's. "In French the percentage is 23, and here the convents sweep all before them. All our successes in this subject are due to their pupils. The same applies to German. In Italian the only distinction granted is taken by a pupil of the Salesian

School, Battersea." In Spanish, of the five distinctions given, Catholics receive two; in Mathematics, of the sixty-nine distinctions ten are taken, and eight of these, by the Catholic Institute of Liverpool; in Physics, of the sixteen distinctions, two were gained by St. Ignatius' College, Stamford Hill.

In the Junior Division the Catholic successes were as follows: in Religious Knowledge, 36 per cent of the distinctions granted; in History, seven of the twenty-four distinctions; in English Language, eighteen of the eighty-six distinctions; in Latin, 39 per cent; in Greek, 51 per cent; in French, 38 per cent; in German, two of the ten distinctions go to convent schools; in Mathematics, eight of the sixty-seven distinctions; in Botany, of the eight distinctions granted, two won by convent schools; in Chemistry, six of the thirty-four; in Physics, one of the fifteen; in Drawing, three of the eleven distinctions offered, the winners being bracketed equal for the first place.

NEW YORK TEACHERS' INSTITUTE.

The New York Institute of Scientific Study which last year enrolled over 1300 students began work for the present school year on September 16, with a large registration. The Institute is chartered by the University of the State of New York, is affiliated to the Catholic University of America and its courses count for eligibility towards all licenses in the city schools. The program offers the following 30-hour courses: "Principles of Education," by James M. Kiernan, Ph. D., LL. D., Professor of Education, Normal College; "History of Education," by Francis H. J. Paul, Ph. D., Principal of Public School No. 30; "Psychology," by Rev. Francis P. Duffy, D. D., Professor of Psychology, St. Joseph Seminary, Dunwoodie, N. Y.; "Class Management and School Supervision," by James J. Reynolds, A. M., Principal of Public School No. 132; "English Literature—Introduction" and "English Literature—Advanced" by Rev. William B. Martin, S. T. L., Director of the Institute; "Methods of Teaching—Elementary," and "Methods of Teaching—Advanced" by John S. Roberts, Ph. D., Principal of Public School No. 62; "Grammar, Rhetoric, Composition," by Joseph Mahon, A. M., Professor of English, Cathedral College, New York.

Courses will also be given during the year on the Ethics of Medicine, Law, Journalism, and Business.

For the Guild of St. Catharine which has an enrollment of 200 professional nurses, a course on the Ethics of Nursing will be provided.

FRENCH TEACHERS' ORGANIZATION DISSOLVED

At the recommendation of the Minister of Public Instruction, Monsieur Gabriel Guisthau, the French Cabinet, on August 22, determined to dissolve all teachers' unions and organizations. This drastic action is the direct result of the feeling aroused in governmental circles by the proceedings of the Federation of Teachers' Societies held recently at Chambéry. At that congress resolutions were passed approving anti-militarism, even, it is said, encouraging desertion among soldiers serving in the army. "The educators of the youth of France," the Cabinet said, "in adhering to the anti-patriotic movement have gravely imperilled the work of the national schools." Between 60 and 70 teachers' organizations with a membership of about 50,000 are affected by the order of the cabinet. They have been officially notified of their illegality, and given until September 10 to dissolve.

HOLY CROSS COLLEGE

The cornerstone of the new Beaven Hall, which is to be the gift of the Bishop and clergy of Springfield Diocese to Holy Cross College, Worcester, Mass., was laid on Sept. 4. The Rt. Rev. Thomas D. Beaven, D. D., Bishop of Springfield, officiated. The sermon was delivered by the Very Rev. Provincial, Joseph F. Hanselman, S. J., a former president of Holy Cross. The ceremony was attended by Governor Eugene N. Foss, of Massachusetts; the Rt. Rev. John J. Nilan, D.D., Bishop of Hartford, Conn.; the Rt. Rev. Louis S. Walsh, D.D., Bishop of Portland, Me.; the Rt. Rev. Joseph L. Rice, Bishop of Burlington, Vt.; the Rt. Rev. Daniel F. Feehan, D.D., Bishop of Fall River, Mass.; the Rt. Rev. Monsignor D. M. O'Callahan, and the

Rt. Rev. Monsignor Peter Ronan, of Boston, Mass.; President Edmund C. Sanford, of Clark College, Worcester; President G. Stanley Hall, of Clark University.

CATHOLIC YOUNG MEN'S NATIONAL UNION

At the Thirty-eighth Annual Convention of the Catholic Young Men's National Union, held during the week of Sept. 8th, at Buffalo, N. Y., the secretary reported a gratifying growth in the Union during the past year. Fourteen new societies have been added since the Washington convention in 1911. "One hundred and eighteen societies are now allied with the C. Y. M. N. U., representing, at a truly conservative figure, 25,000 Catholic young men. The territory represented by these societies is found within the states of Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, Ohio, Michigan and the District of Columbia." These societies are engaged in literary activities, encouraging and conducting debates, literary contests and study work. Through the features of the literary committee of the Union these activities are fostered and supervised. There were at the convention those who represented societies in which evening schools and study clubs and reading courses are part of the club life, and which offer educational opportunity of untold value to Catholic youth forced to work during the daytime. Through the Catholic Amateur Athletic League control is exercised over Catholic athletes connected with our parish clubs, and well directed athletic attractions are made to counteract those offered by outside organizations.

The Secretary's report says:

"We feel that the past year has been one of progress and that the fields of opportunity opened to us should be further cultivated during the ensuing year. All the features of the Union should be continued and enlarged. We have every reason to feel proud of our work, blessed by God and praised by man. It has gone on and on, through adversity and disappointment and discouragement, testing the qualities of its adherents. They have proven true to its noble cause. The undying perseverance that has marked the period of reconstruction of the Union speaks well for the future and, with our aims high, our

purposes clear and our courage undying, blessed by the grace of God and the approbation of His Holy Church, we will go forward to the fullness of success awaiting the cause of 'God and Our Neighbor.' "

At the closing session the following officers were elected: Spiritual Director, the Rev. Joseph M. Corrigan, D.D., Philadelphia; President, William Henry Gallagher, Detroit; First Vice-president, Timothy J. Brinnin, Boston; Second Vice-president, Edward B. Schlant, Buffalo; Third Vice-president, P. J. Austin Fink, Baltimore; Secretary, Charles P. Steiner, Detroit; Treasurer, Harry R. Murray, Philadelphia. Board of Directors—The Rev. August M. Hackert, Cleveland; William C. Sullivan, Washington, D. C.; Joseph P. Long, Wilmington, Del.; A. J. Schenkelberg, Cleveland; Leo A. Kirschner, Toledo; Herman C. Wernert, Pittsburg; Felix Lunney, Newark; William H. Weber, Philadelphia; Anthony Westerholt, Sandusky, Ohio; J. Connor French, Trenton, N. J.; Hugh H. McGrane, Brooklyn, N. Y.; Joseph G. Morgan, Boston; James J. Coyle, Central Falls, R. I.; B. F. Gregory, Newark.

PATRICK J. MCCORMICK.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The second biennial meeting of the National Conference of Catholic Charities was held at the Catholic University of America on September 22, 23, 24 and 25. As at the successful meeting of two years ago the attendance was large and widely representative. The Conference opened with Solemn High Mass on Sunday, September 22, and with a sermon by the Rt. Rev. J. F. Regis Canevin, D.D., Bishop of Pittsburgh. At the public meeting that evening, General John A. Johnston, Acting-President of the Board of Commissioners, Washington, D. C., delivered the address of welcome; the Rt. Rev. Thomas J. Shahan, Rector of the Catholic University, spoke of "The Church in Charity." Other speakers were Mr. Thomas M. Mulry, President of the Superior Council, St. Vincent de Paul Society, New York City, on "The Government in Charity;" Mr. F. P. Kenkel, Editor of Social Justice and the Daily Amerika of St. Louis, on "Charity and Culture."

The following program was carried out in the general and sectional meetings:

Sept. 23. *Committee on Needy Families.* Address by Mr. Robert Biggs, Chairman. "Desertion and Non-Support," by Mr. Patrick Mallon, Probation Officer at Brooklyn Children's Court, Brooklyn, N. Y. "The Pensioning of Widows and Their Families," by Miss Mary E. Shinnick, Probation Officer, Cincinnati, Ohio.

Committee on Dependent Children. Address by Mrs. Thomas Hughes, Chairman of the Committee on Day Nurseries of the Association of Catholic Charities, New York City. "Present Methods in the Care and Training of Defective Children," by the Rev. Michael McCarthy, S.J., New York City. "Medical Point of View of Mentally and Physically Defective Children," by Dr. Mary O'Brien Porter, Chairman of the Protectorate of the Catholic Women's League, Chicago, Ill.

Committee on Delinquent Children. Address by Mr. Edwin Mulready, Chairman, Executive officer and Secretary of the Massachusetts Probation Commission, Boston, Mass. "Prevention of Delinquency," by Mr. J. J. McLoughlin, Society for the Prevention of Cruelty to Children, New Orleans, La. "Necessary Legislation," by Mrs. Thaddeus J. Meder, Chicago, Ill. Discussion opened by the Honorable Charles J. DeCourcy, Massachusetts Supreme Judicial Court.

Meetings of Organizations: St. Vincent de Paul Society; Christ Child Society; The Federation of Catholic Women's Organizations; Organizations engaged in the work of the Protection of Young Girls.

General Meeting: "The City and Its Poor."

"The Poor as Victims of Their Material Environment," by Dr. Lawrence F. Flick, Founder of the Pennsylvania Society for the Prevention of Tuberculosis, Philadelphia, Pa., "The Poor as Victims of Their Moral and Social Environment," by Miss Katherine R. Williams, Member of the State Board of Control of Wisconsin, Milwaukee, Wis. "The Legal and Social Protection of the Poor," by Mr. James F. Kennedy, President of the Particular Council, St. Vincent de Paul Society, Chicago, Ill.

Sept. 24. *Committee on Needy Families.* Address by Mrs. James Hugh Hackett, President of the Marquette Woman's League, Milwaukee, Wis. "After-Care of Families," by Mr. Joseph W. Brooks, Member of the Executive Board of St. Mary's Industrial School, Baltimore, Md. "The Relation of the State to the Convict's Family," by Dr. Charles F. McKenna, Vice-President of the Catholic Home Bureau, New York City. "Home Recreation, Play and Playgrounds Among the Poor," by Miss Margaret C. Cummings, Director of Recreation Center for Men and Boys, New York City.

Committee on Dependent Children. Address by Mr. Edward J. Du Mee, Vice-President of the Central Council and Chairman of the Almshouse Committee, St. Vincent de Paul Society, Philadelphia, Pa. "The Legal Aspect of the Problem of Dependent Children," by the Honorable Michael F. Girtten, Former Judge in the Municipal Court, Chicago, Ill. "The Federal Children's Bureau," by Mr. Richard M. Reilly, President of the Particular Council, St. Vincent de Paul Society, Harrisburg, Pa. "The Immigrant Child," by Mrs. Edward Mandel, Secretary of the Women's Auxiliaries to the St. Vincent de Paul Society, New York City, and by the Rev. Dr. Joseph Corrigan, Superintendent of the Catholic Missionary Society, Philadelphia, Pa.

Committee on Dependent Sick. Address by Dr. John A. Horgan, President of the Central Council, St. Vincent de Paul Society, Boston, Mass. "The Chronic Sick in Their Homes," by Dr. Robert M. Merrick, Boston, Mass. "Systematic Visitation of the Sick in Their Homes," by Mrs. M. J. McFadden, President of the Guild of Catholic Women, St. Paul, Minn. "Service on Boards Controlling the Disbursement of Funds for the Relief of the Sick," by Dr. Helen M. Nolen, Toledo, Ohio.

General Meeting: "Co-operation in Charity."

"Co-operation Among Catholic Charities," by Miss Adelaide M. Walsh, Director of the Social Service Department, Children's Memorial Hospital, Chicago, Ill. "Co-operation Among All Charities," by Dr. James E. Hagerty, Professor of Economics, Ohio State University, Columbus, O. "The Parochial School in Relation to Relief Work," by Rev. Joseph F. Smith, Superintendent of Catholic Schools, Archdiocese of New York,

New York City. "The Uses of a Catholic Charities Directory," by Rev. Dr. William J. Kerby, Secretary of the Conference.

Sept. 25. *Committee on Needy Families.* Address by Mr. John Rea, President of the Central and Particular Councils, St. Vincent de Paul Society, Philadelphia, Pa. "Modern Views and Method of Treatment of Inebriety," by Dr. John A. Horgan, Out-Patient Physician of Foxborough State Hospital, Roxbury, Mass. "The Parish Nurse," by a Sister of the Institute of Mission Helpers, Baltimore, Md. "Our Catholic Immigrants," by Mr. William J. Vavra, Assistant Prosecuting Attorney in the Court of Domestic Relations, Chicago, Ill.

Committee on Dependent Children. Address by Miss Stella Hamilton, Board of Managers of the Christ Child Society, Omaha, Neb. "The Problem of Dependent Catholic Children in Public Institutions," By Rev. Francis X. Wastl, Chaplain of the Philadelphia Hospital for the Sick, Indigent, and Insane, Philadelphia, Pa. "The Selection of Children for Placing Out," by Mr. William J. Doherty, Executive Secretary of the Catholic Home Bureau, New York City. "The Education of the Dependent Child," by Brother Henry, Director of the New York Catholic Protectory, New York City.

Committee on Delinquent Children. Address by the Honorable Patrick J. Whitney, Commissioner of Corrections, New York City. "Causes of Delinquency," by Rev. James Donahue, City Missionary of St. Paul, Member of the Charities Conference Committee. "Treatment of Delinquent Children," by Mr. Michael Francis Doyle, Vice-President of Particular Council, St. Vincent de Paul Society, Philadelphia, Pa.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

The Mass, a study of the Roman Liturgy. Adrian Fortescue, London, Longmans, Green and Co., 1912, pp. xii+428, cloth \$1.80 net.

This volume is a valuable addition to "The Westminster Library," a series of manuals for Catholic priests and students. The editors of this splendid series, the Rt. Rev. Monsignor Bernard Ward and the Rev. Herbert Thurston, are a sufficient guarantee of the scholarship represented by the work offered. The purpose of the series is briefly set forth in the Editors' Preface.

"This series of Handbooks is designed to meet a need, which, the Editors believe, has been widely felt, and which results in great measure from the predominant importance attached to Dogmatic and Moral Theology in the studies preliminary to the Priesthood. That the first place must of necessity be given to these subjects will not be disputed. But there remains a large outlying field of professional knowledge which is always in danger of being crowded out in the years before ordination, and the practical utility of which may not be fully realised until some experience of the ministry has been gained. It will be the aim of the present series to offer the sort of help which is dictated by such experience, and its developments will be largely guided by the suggestions, past and future, of the Clergy themselves. To provide text-books for Dogmatic Treatises is not contemplated—at any rate not at the outset. On the other hand, the pastoral work of the missionary priests will be kept constantly in view, and the series will also deal with those historical and liturgical aspects of Catholic belief and practice which are every day being brought more into prominence.

That the needs of English-speaking countries are, in these respects, exceptional, must be manifest to all. In point of treatment it seems desirable that the volumes should be popular rather than scholastic, but the editors hope that by the selection of writers, fully competent in their special subjects, the information given may always be accurate and abreast of modern research."

The author has brought together in this attractive volume not only a wealth of useful information concerning the Mass, but he has organized his material in such a manner that the perusal of the volume is a pleasure even to men whose habits of study are not pronounced. The book should be in the hands of every priest and of every catechist. It will doubtless help in no small measure to diffuse throughout the English-speaking world knowledge and interest in the liturgy of the Catholic Church.

The conflict between Catholicity and dogmatic Protestantism is a thing of the past. The Catholic is no longer called upon to defend his faith and the practices of the Church against a distorted Scripture text or individualistic interpretations of the Old Testament writings. But for all that, our non-Catholic neighbors are not possessed of a greater stock of knowledge concerning the Church and her practices than the generation of Protestants that preceded them: they are still in need of enlightenment. They not infrequently attend Mass to hear some preacher of note or to listen to the music; but the Mass puzzles them. They are willing to be enlightened, but if information is not forthcoming, they are likely to go away with a very erroneous idea of what the Mass stands for. There are, in fact, few subjects that interest Catholics and non-Catholics alike more deeply than the meaning and history of liturgical forms, particularly those employed in the Mass. The intelligent Catholic layman no less than the catechist and the priest will welcome this book of Dr. Fortescue.

The work is divided into two parts. In the first part the history of the Mass is traced under the following four chapter headings: The Eucharist in the First Three Centuries; the Parent Rites and their Descendants; the Origin of the Roman Rite; the Mass since Gregory I. In the second part the order of the Mass is dealt with in six chapters: The Mass of the Catechumens to the Lessons; to the end of the Catechumens' Mass; the Mass of the Faithful to the Eucharistic Prayer; the Canon; the Communion; After the Communion. There is added a brief bibliography and a good alphabetical index: two features which greatly enhance the value of the work to the student.

THOMAS EDWARD SHIELDS.

The Catholic Educational Review

NOVEMBER, 1912

THE CULTURAL AIM VERSUS THE VOCATIONAL

A problem bristling with difficulties may not infrequently be cleared up by viewing it from a new standpoint. To-day, every department of thought is more or less colored by biology. The biological mode of thinking has become the fashion and biology furnishes forth the figure and the illustration through which we seek to impart our thought to others. The field of education is no exception to the rule, save perhaps that it is just now suffering from excessive indulgence in biological principles which our educators are not prepared to digest.

A general acceptance of the doctrines of evolution as applied to man has led many to lose sight of the essential difference that exists between man and the higher animals. A difference of degree is of course conceded, but the possession of an immortal soul, the existence of a God, or the necessity of preparing here for eternal life, have all been lost sight of. As a consequence, in the proportion in which this biological frame of mind gains the ascendancy, the old aim in education tends to disappear. Educators are gradually taking their place in two opposing camps and are finding it more and more difficult to understand each other. These opposing camps frequently use the same terms, but with wholly different significance. What is virtue to one is vice to the other; what is success to the one is failure to the other; nor do the two camps any longer agree as to the

meaning of culture or of the educative process in general.

There has always been a war between God and mammon; between the flesh and the spirit, and it is vain to expect agreement as to the means and ends of education between two parties where the one seeks for the development and exaltation of the animal portion of our nature while the other seeks to subjugate the flesh to the spirit. Under the present circumstances, however, a great advantage may be looked for from a clearing up of the issues at stake, and for this purpose it will be well first to examine the present troubled condition of the educational field from the biological viewpoint, and then we shall be in a position to more clearly discern the issues between materialism and religion.

Neurologists distinguish four established modes of nerve action: (1) Automatic activities which have their seat mainly in the sympathetic system and regulate the vegetative functions; the nerve impulses involved in these acts arise from stimuli generated within the system and terminate in the appropriate adjustments. (2) Reflex activities which have their seat mainly in the lower cerebro-spinal centres and automatically adjust the organism to its environment. The nerve impulses here arise from external stimuli, lights, heat, etc., and terminate in motor responses designed to meet the needs of the organism in its relationship to the outer world. (3) Instincts which resemble reflexes in having their seat in the cerebro-spinal system and in the further fact that they involve nerve impulses generated by environmental stimuli and motor activity designed to bring the organism as a whole into better adjustment to its environment. Nevertheless, instincts differ from reflexes in several important respects: Reflexes are always immediate responses to present physical stimuli, whereas the instinctive responses may be delayed during a considerable

interval; reflexes are always relatively simple actions; instincts are always complex; reflexes pass through the nervous organism by the most direct pathways and frequently they do not involve the higher brain centres; whereas instincts involve the action of the cerebral cortex as well as that of the lower centres. But the differences that here concern us most are to be found in the facts that reflexes are always performed without the aid of consciousness; whereas instincts, in the higher animals at least, always involve consciousness, and each reflex act seems to be a complete adjustment in itself, it does not form one of a series with reference to any common end; whereas each instinct calls forth a series of actions all culminating in the attainment of some one serviceable adjustment between the organism and its environment. (4) Habits resemble reflexes and instincts and differ from automatic activities in being more or less permanent adjustments of the organism to its environment. Habits, however, are not represented in race life; they are individual acquisitions arising from the repetition of acts performed through the instrumentality of consciousness, and in this respect they differ markedly from both reflexes and instincts. As might be expected from their origin, habits are more plastic and more immediately subject to the control of consciousness than are either reflexes or instincts. As a matter of fact, however, habits and instincts are inextricably intertwined in individual life. In adult human life habit everywhere overlays instinct which it tends either to inhibit or to re-enforce.

Professor Wundt refuses to accept heredity as the specific difference between habit and instinct and seeks to find the differentiating characteristic in the completeness of the automatization. Thus he speaks of inherited instincts and acquired instincts. Other students of the subject divide habits into inchoate and complete. "Com-

plete" habit is equivalent in this case to Wundt's "acquired instinct."

Acting under the guidance of instinct, the bird migrates to escape the winter storms and returns to build her nest and bring out her young in the balmy spring days. It is the wisdom wrapped up in instinct that during the autumn days moves the squirrel to lay up his store of nuts against the lean days of winter. It is instinct that instructs the beaver in the difficult art of building its dam and supplies him with the architectural skill exhibited in his dwellings. Instinct, in these instances, is clearly a race characteristic, and its origin must be accounted for on the same principles which account for the development of morphological details of structure. Consequently, instincts modify very slowly in response to changing environments. The more highly developed instincts are, the less plastic is the individual and the less able is he to adjust himself to changes in his surroundings. Absence of instinct, however, is a defect and may be a serious handicap in the struggle for existence unless the place of the absent instinct be supplied by an equally serviceable habit. The absence of an instinct is an advantage only where it is compensated for by a habit which is a better adjustment of the organism to its environment.

In man, instincts are largely atrophied. This renders education both possible and necessary. Viewed from this standpoint, the result of the educative process may be measured by the habits which it has built up in the individual. If the educative process culminates in the establishment of a set of habits which do nothing more than re-establish the old and partially atrophied instincts, then it must be evident that education is a failure, at least in this, that it failed to take advantage of a quality in the human infant to which man's progress in the conquest of his physical environment is mainly due. We

must, therefore, take issue with many of the implications of the culture epoch theory and with the materialistic school which looks to man's physical heredity for the pattern that is to be worked out in adult life. Apart altogether from questions of religion and of the hereafter, and purely on biological grounds, this school proves itself to be in the wrong, and it is seen to be leading in a movement that means, even on biological principles, a violent retrogression, a practical reduction of man to a brute status.

In his paper on eugenics read before the Conference of Child Welfare, June, 1909, Dr. Bobbitt says: "With the rise of the science of biology, we have discovered the secret of their [the civilizations of the past] decline, and have discovered the formula for correcting it in our own case. The undermining influences were at bottom biological in their case; and the formula for counteracting them in our case must likewise be biological. The formula is the simple one used by Luther Burbank in his superb creations; for all life grows on a single stem. As is the parentage, so is the next generation. If the next generation is to be higher than this, its average parentage must be higher than our average. This law is fundamental, ineluctable, not to be vetoed or evaded."*

This is emphatic enough, surely, and if emphasis were proof, nothing further would be needed. Man is but an animal, and he who would seek his improvement must study the laws of his animal nature and obey them. To the mind of Dr. Bobbitt and his followers, education is quite secondary when there is question of improving the race, hence their plan. Select the parents of the next generation with due care; prevent the undesirable individuals from becoming parents, and the problem is solved. When this program is carried out, the human

*Proceedings of the Child Conference for Research and Welfare, Vol. I, p. 74.

race will have reached Utopia or the land of perpetual youth; at last we have learned how the work of redemption is to be carried out. The surgeon's knife and statutory enactments will secure to the state a desirable and ever-improving citizenship.

In this doctrine which assumes the essentially animal nature of man, heredity is put back again on the throne which it rightfully occupies where mere animal nature is concerned. Education, which finds its scope within the limits of individual plasticity, is but a temporizing affair that may serve to ameliorate superficial aspects of man and soften somewhat the asperities of social intercourse, but it is wholly inadequate to preserve the race or to lift it to a higher plane.

Dr. Bobbitt leaves no room to doubt his meaning in this matter, for he says on the page from which we have just quoted: "At present our doctrines of heredity are not as they were. We are coming to see that heredity is dominant in the characters of men. Human plasticity is not so great as has been assumed. A child cannot be molded to our will. The design laid in heredity is the only one that can be worked out in actuality. The actual is only a realized copy of the potential. It is true the potential is drawn in rather broad lines, thus permitting the necessary degree of adaptation; to this extent the individual is plastic."

While the purpose of statements such as these is obviously the exaltation of physical heredity and of the essentially brute nature in man, there is clearly implied an admission of failure on the part of education. We cannot take children and make them better by educating them. A superior infant crop can only be secured through a careful selection of their parents, and education is powerless to change in any marked degree the plan laid down by heredity in each infant's nervous system.

The Christian ideal stands out in sharp contrast to this. Each child must be born again of water and the Holy Ghost. He must be redeemed through saving grace that flows from God instead of arising from the flesh. Through Divine Revelation and the authority of God the child is to be redeemed from the tyranny of the flesh and transformed into a child of God. The dominant qualities of the animal, such as cunning, brute strength, rapacity, physical courage, etc., must be brought under control by the virtues of Christian life, such as meekness, humility, patience, long suffering, charity. What is virtue in the one case is vice in the other. The value of education may, indeed, be measured by the sum of the habits which it establishes, but we shall remain unable to list the habits on the positive and negative side of our balance until we determine what ideal is to be achieved. Each habit must be studied under three aspects: First, is it in the direction of our ideal; secondly, how strong is it; and thirdly, in how far has it become organized as an integral part of character. Now, the materialistic school and the religious school are radically opposed to each other in ideals of life, and hence no agreement can be reached as to the first of these questions, and until the first question is solved, evidently neither of the other two can be answered.

The protagonists of early vocational training for our children are, for the most part, quite frank in their support of the materialistic ideal. No habit is of any value that does not make directly for success in the biological struggle for existence. The questions that are asked, consequently, are what procedure will minister most directly to the child's physical prowess, to his economic productiveness, to his power to earn increased salary, his industrial efficiency. Whether or not a given discipline will help to lift the child's ambitions above money-getting and material things, whether it will tend to make

him charitable, humble, submissive, merciful, high-minded, religious, or not, is a matter of indifference. To live in the realm of beauty, to acquire the power to enjoy good literature, to value a fine painting, more than a saw-mill, the glory of a sunset more than the cunning to outwit a weaker brother in business, to place the common good above all individual needs, to gladly die for a principle; these are things which find no room in the scheme of education that holds as its loftiest ideal the re-enstatement of partially atrophied instincts, and they are overlooked as of at most an incidental value by those who are striving to push vocational education into the place which Christianity has assigned to the cultural.

Of course vocational training may be had without sacrificing that training which makes for culture. There is a dignity and a value in labor. Man must eat bread; nevertheless, "Not by bread alone doth man live, but by every word which proceedeth from the mouth of God." Thrift is not to be condemned, nor skill in bending matter into shapes of beauty, even Jehovah did not disdain the labor of the skilled workmen of Israel in the adornment of His tabernacle and in the building of His temple. Fine raiment, magnificent dwellings, the glory of the world and of human achievement are not condemned as valueless merely because they are made subordinate to an aim that is higher than the physical world. "It is written that God only shalt thou adore, and Him only shalt thou serve." The Christian Church dignified labor, she struck the manacles from the hands of the slave, she taught the savage to bring his animal passions into subjection through the sweat of his brow and the energy of his muscles, but in doing this she never for a moment lost sight of the importance of lifting the mind above the gross and the material. She taught her sons to cut the marble from the quarry, but while he labored he was conscious that his efforts were tending to create a thing

of beauty that would lift him up before the face of God and that would call his brothers to worship and reveal to them something of the beauty of the Creator. He labored not for himself but for God and fellow-man. In this spirit he reclaimed the desert places and turned them into fruitful acres. In this same spirit he created the fine arts, he preserved whatever of beauty or of culture remained to him from the wreckage of civilizations that had wandered from the face of God back into the realms of the beast. The laborer in the quarry, the sculptor and the architect cared for no other immortality than that which was preserved in the Book of Life, and for the most part they neither sought nor obtained aught for themselves save that which was necessary to sustain life and to help them in the official performance of the high tasks which they had set themselves.

It is hard for a Christian to be patient with those who urge him to educate his child so that he may be physically able to master his fellow-man on the football field or in the physical struggle for existence. It is difficult for him to be silent when he is told in the name of science and of progress that the disciplines offered by our educational institutions have value only in so far as they tend to develop the brute instincts and to make each man strong for the brute struggle and forgetful of all the higher things that would disarm him and render him capable of offering himself up for an ideal.

THOMAS EDWARD SHIELDS.

SPECIMEN SCHOOL DRAMAS

In a former article the occasional use of the drama in the school was described, such as the performance of plays on special occasions, the use of dialogues, the efforts of individual teachers to use the drama in teaching astronomy, history, and morality: all these attempts being signs of a longing to utilize the drama in teaching the child. It was suggested in the same article that perhaps the time has arrived for using the drama as one uses a method or a text-book, and that the question should be given decent attention, not pooh-poohed out of discussion simply because methods and text-books in our time have become almost a pest. The right method and the efficient text-book will always be a rare article, and must be carefully sought for among the rubbish of the time.

The other day I ran across an old number of a magazine called "New York Teachers' Monographs," and was pleasantly surprised to see the space given up to this subject of the drama in the school. In a preface to three plays for little children Miss Sadie Weisbord declares that "the formation of the habit of using good English where foreign, colloquial and slang expressions flourish, is one of the great tasks of the teacher": and "she will find that the greatest headway can be made through the play. Here greatest self-expression is secured. So to dramatization she turns! Three types of children confront her. There is the child who is overflowing with tales of home life, of parties, weddings, outings, whose imagination wanders lightly from the realms of the real to the unreal. With this type the teacher has little difficulty. The errors may be numerous, but there is a ground-work upon which to build up the proper expressions. The second type of child speaks only upon invita-

tion. The third type is the hardest of all. It is represented by the child who remains silent nearly all the time, who speaks only with much urging, and then responds in monosyllables." Miss Weisbord would have these three types of children play little dramas, partly composed, partly spontaneous, and during the drama the teacher, watching and listening, is enabled to learn many things about the children. Her method is this: First, she tells the story which is to be dramatized, and goes over it often; then the brighter children are encouraged to act the drama; finally the silent ones are brought to the front. Here is a sample play in which the popular expression, "I aint got no——" is corrected.

THE ANT AND THE GRASSHOPPER

Mr. Beetle. Good morning, Mr. Grasshopper. Where are you going this cold winter day?

Mr. Grasshopper. I am going to Lady Ant to ask her for some food.

Mr. Beetle. *Haven't you any of your own?*

Mr. G. *I haven't any of my own. Lady Ant will give me some.*

Mr. B. I hope she will. (*Exit. Lady Ant enters.*)

Mr. G. How do you do, Lady Ant?

Lady Ant. It is nice and cold now.

Mr. G. Yes, I am very cold and hungry, too. Please give me something to eat.

Lady Ant. *Haven't you any food stored away?*

Mr. G. No, *I haven't any.*

Lady Ant. Why, what have you been doing all summer?

Mr. G. I was singing all summer.

Lady Ant. Well, now you may dance.

Miss Weisbord gives a longer play on the story of Henny Penny to correct such expressions as *I seen*, *I*

sawn, I *knowed* it, I *feeled* it, etc.; and the play of Little Red Riding Hood to correct such errors as "it is me." And her concluding remark is that "only thus can the teacher know what impressions the children have received, and only thus can she do her part in developing expression through correct speech."

Miss Ella K. Jelliffe in the same magazine provides eleven dramas, short and long, from the story of "The Three Bears" up to a fairy drama for the larger children, and this is her foreword: "It is now fully recognized that the play impulse is one of the most potent of educational forces. Therefore, it is believed that the acting of these old stories, which so appeal to little children, will not only satisfy their personal interest in them—an essential factor in reading—but conduce to good oral expression and animation in their later reading. Moreover, since children love to make believe and take infinite pleasure in exercising their imagination, it is not at all necessary to have all the equipment mentioned."

Miss Sara H. Fahey in the same publication presented a school dramatization of "The Man Without a Country," which was actually played at the graduation exercises of a Brooklyn school, required twelve speaking characters, had three acts and nine scenes, and went very well with little scenery and costuming, giving something to do to the eighty-four members of the class. Miss Fahey writes about the play in this fashion: "Dramatization, as a means of presenting old facts in a new and vital form, has been too often discussed to need comment here. Suffice it to say that the method of presentation is most valuable, not simply in the lower, but in the higher, grades. The tendency in upper grade work is to live more and more among words, and less and less among the thoughts and actions which they express. The young child demands something of the individual and the personal in his work, but as he goes on the

mechanical side of school training sets in upon him, and he grows more resigned to signs and symbols. This loss of curiosity, of the inquiring attitude of mind makes ordinary methods of review among older pupils often profitless. In such subjects as history and literature, where the relation of the facts, and the feeling involved, are of more importance than the facts themselves, there is no more effective way of reviewing than by dramatization. There need be no attempt to construct, in any strict sense, a play in conformity with dramatic laws. It is sufficient that the central idea of the work be brought out prominently through the actions and comments of the characters. We must bear in mind that drama and dramatization are not identical. Every subject in the schools has some phases which can be vitalized by dramatization, whereas the number of themes suitable for legitimate drama, we all know, is very limited. In the play which follows, the aim has been to select, on the one hand, such features of the story as make the theme intimate and personal, and on the other to utilize, verbatim, the author's great utterances on patriotism, in order that, through dramatic force, they may impress the listener as no mere reading of them can. In order to give variety to such a treatment, and to present the lesson of the story from another point of view, patriotic songs are introduced."

This very apposite criticism Miss Fahey carried out in the play, which was actually constructed on the very lines now used by actors in the motion-picture drama—that is, just enough of action and utterance was provided to bring the main idea effectively before the audience in a short space of time. Fifteen school plays in one number of an educational magazine illustrate emphatically the impression which has gone abroad among teachers as to the usefulness of the drama in the school. Teachers have discovered in the method a virtue not commonly

known, and are eager to use it. What is that virtue? Is it not that in a brief space of time an indelible impression is left on the mind of the child? Mother may talk five minutes to baby about the danger of going too close to the kitchen stove, but it takes the stove only a second to teach the child the force of fire, if he lays a baby finger on it. The drama in the school may be described as experience from the safe side. Our grandmothers used to prepare us for practical life long ago by stories which owned similar qualities as the play. I recall one that illustrated a paradox most pleasing to the children: the longest way round is the shortest way home. Accustomed to the shortest way home for dinner or for bed, through gardens and fields and alleys, we were fascinated by the story which made it clear that the longer way was shorter because safer. I read all the novels of William Black and forgot them, but grandmother's story still holds the stage of memory. The following play for sixth grade pupils undertakes to impress children in ten minutes with a salutary respect for the teacher's knowledge and experience. This simple task with many children often takes three years.

TEACHER KNOWS BEST

Scene 1: A schoolroom.

Characters: Miss Hayes, a teacher; Billie, Oliver, Jane, Henrietta, pupils; Mrs. Sweeney; a Policeman; Other children.

(As the curtain rises, school is about to be dismissed. It is raining outside, and a bee is heard buzzing about the room. One boy makes the buzzing sound. The girls show alarm, while the boys get their caps ready to beat off the intruder.)

Miss Hayes. Do not be afraid, children. Sit still. The bee is more afraid than you are. Let him alone and he will let you alone.

Billie. Here he is around me. May I whack him, teacher?

(The boys whack at the bee, and the girls giggle.)

Miss Hayes. No, let him alone, I said. Sit quite still until he finds his way to the window.

(Silence. Buzzing diminishes.)

Miss Hayes. There! He is gone. Never fight a bee or a hornet. Just stay quite still, until he finds out who you are, and then he will fly away. He has as much right to his life as we have to ours, and so you must not injure or kill him. Since it is raining quite hard, those pupils who wish to do so may remain in school until the rain stops, or their parents come for them. And I want to warn the boys in particular about throwing stones. Some complaints have been made by the neighbors. It is very dangerous to throw stones in the streets where people are passing, and where houses with glass windows are numerous. Those that go home now should see that they put on their rubbers and raincoats. It is so easy to catch cold in this wet weather, when there is so much sickness about. School is dismissed.

(She touches a bell. Pupils rise. Touches it again. They take their books and march out of their seats. They scatter about stage. Miss Hayes exit.)

Billie. Never fight a bee or a hornet! A lot she knows about it. (Buzzing heard.) There goes the bee again.

(Boys chase the bee with their caps.)

Why, there was Dick Johnson. He sat still and a hornet just stung him in the eye, and it swelled like a punkin.

Henrietta. He must have whacked at it with his cap. All you boys do that first thing.

Jane. Dick didn't do a single thing. I was there. I saw him.

Henrietta. Well, teacher knows best. I'm just going to sit still the next hornet comes along, and see if 'tisn't so.

Billie. Teacher's pet, Teacher's little darling, daisy chicken!

Oliver. And then she talking about throwing stones! Where else would you throw 'em except in the street? There is nothing but streets, and people, and glass windows everywhere. And boys *must* throw stones.

Henrietta. Then you should not throw at all. Some day you'll be arrested for it.

Billie. Well, we're not fraidcats like girls. (*Buzzing heard.*) There's that bee again. Swat him, boys.

(*They chase bee while girls scream.*)

Jane. Are you coming home, Henrietta? I can't wait any longer.

Henrietta. I'm going to wait till Mamma sends over my rubbers and umbrella.

Jane. Such nonsense! Why, rain makes children grow ever so big. Water is good for flowers, and it must be good for me.

Billie. You're no flower, you're a cabbage.

Jane. And you're a hornet, Billie. Come on, Henrietta.

Henrietta. No, not till Mamma comes.

Jane. Well, you are the teacher's pet for sure. You don't do anything only what she says.

Henrietta. Teacher knows best.

Jane. Well, here goes for the rain, no matter what she says. (*Exit.*)

Billie. And here goes to swat some bees and hornets. Teacher's pet!

Henrietta. You'll find out that teacher knows best.
(*Exit Billie.*)

Oliver. And here goes to throw stones all the way home. (*Exit Oliver. Enter Miss Hayes.*)

Miss Hayes. All alone, Henrietta? Well, you shall share my umbrella as far as my house, and then you may take umbrella and rubbers home. Come. (*Exeunt.*)

Scene 2: The same place the next morning.

(*Bell rings outside. Miss Hayes enters and takes her place. Pupils enter and take their places, last of all, Henrietta, who is smiling.*)

Miss Hayes. What is the smile about, Henrietta?

Henrietta. Such funny things have happened since yesterday, teacher.

All. Oh, I know, I know, I know.

Miss Hayes. I am sure I would like to know, too.

(*Enter Jane with her throat done up in a cloth, and a heavy cloak on.*)

Henrietta. Here is the first one.

Miss Hayes. My dear Jane, what has happened to you?

Jane. Sore throat, and I had a headache and fever, Mamma said.

All. She got wet in the rain yesterday.

Miss Hayes. After me telling you all not to go out in the rain. Jane, did you get wet through?

Jane. Yes, teacher, and my feet, too.

Miss Hayes. Why didn't your mother keep you at home today?

Jane. Oh, I'm not sick any more, teacher. I didn't want to stay at home.

Miss Hayes. Well, I hope next time you will take advice from your teacher, and not be so headstrong. Will you?

Jane. Yes, teacher. Mother says you know best.

(She sits beside Henrietta.)

Henrietta. Didn't I tell you?

(Jane grimaces at her. Billie slips in with his face sideways to the pupils.)

Miss Hayes. Dear me, Billie, what is the matter with your face? Have you been fighting? I hope not.

Billie. No, ma'am, I—I run up against something.

All. He ran up against a bee.

Jane. I saw him. It was a hornet.

Miss Hayes. Tell us all about it, Jane.

Jane. When I was going home in the rain yesterday after school, Billie was in Smith's barn. There's lots of hornets there. Mr. Smith doesn't mind. He says if you let hornets alone they will let you alone. Billie, he poked a stick away up at the nest. One flew out, and Billie he fit him. Then the hornet hit Billie in the eye, and he screamed, and his eye swelled up, and his mother said served him right to fool with a hornet. He had the doctor.

Billie. I did not have the doctor. I just put mud on it.

Jane. And he yelled something awful.

All. Ah, ah, ah, doesn't teacher know best, Billie?

(Billie glowers at them. Enter Oliver rather sheepishly and takes his seat. Much talking is heard outside. Mrs. Sweeney appears at the door.)

Mrs. Sweeney. May I come in, Miss Hayes, please, if I'm not in the way? I have a complaint to make against wan o' the boys.

Miss Hayes. Come right in, Mrs. Sweeney, and have a chair.

Mrs. Sweeney. No, thank you, ma'am, I'll not be afther disturbing the class, only just a minute, to make me complaint. There's the boy, there.

(Points at Oliver, who hangs his head.)

Miss Hayes. Stand up, Oliver.

(He stands up fiercely.)

Mrs. Sweeney. He has the boldness in him, I see. Now this is the boy I have shpoken to three times about throwing shtones, and he pays no more attintion than if he was deaf-dumb shtupid. But he's come to the end of his rope at last. He broke two o' me windys yisterday afternoon. What d'ye think?

Miss Hayes. I am very sorry. I warned him before he left not to throw stones in the street.

Mrs. Sweeney. Shure, I spoke to him three times about it. Now I'm done wid talking. Why did ye break me two windys yesterday, I dunno?

Oliver. I didn't mean to. The stones just went the wrong way, I suppose.

Miss Hayes. Well, you must apologize to Mrs. Sweeney now, and you must promise me that you will not throw stones in the street. Will you?

(He remains silent.)

Mrs. Sweeney. Don't bother with him, Miss Hayes. I have that with me that'll cure him. *(Turns to door.)* Come in, officer.

(Policeman enters. Children gasp. Jane begins to cry.

Oliver drops into his seat and covers his face.)

Policeman. Sorry to trouble you, Miss Hayes, but I have here a warrant for Oliver Sims, sworn out by Mrs. Sweeney, and he must come with me.

Oliver *(Rushing to Miss Hayes)*. Oh, teacher, I'll never do it again. I promise you. I promise, Mrs. Sweeney. Oh, don't arrest me, please, please, please.

Miss Hayes. I think, Mrs. Sweeney, that if you let him off this time I can promise you that he will never give you any more trouble.

Mrs. Sweeney. If you say so, Miss Hayes, I'm agreeable.

Policeman. But he must pay for the broken windows.

Oliver. Yes, yes, I'll pay. Only don't arrest me and send me to jail.

Policeman. Very well, then. I guess we can go, Miss Hayes, and leave the boy to you. Good morning.

Mrs. Sweeney. Good morning, Miss Hayes. Sure it's you that has your hands full with sich a crowd o' childher.

(Exeunt policeman and Mrs. Sweeney.)

Miss Hayes. Go to your place, Oliver. Now, children, see how things turn out. Here is Jane with a sore throat, Billie with a sore eye, and Oliver with a sore heart, because they would do the things they were warned against. Now be careful hereafter to take the advice of father and mother in everything, and of your teacher, also, because they know best what is good and what is evil for the children.

JOHN TALBOT SMITH.

ST. LA SALLE, CATHOLIC EDUCATION, SOCIALISM.

Strange as it may appear at first sight, the conditions that gave a pretext for the gradual development of socialism, are the same as those that, in the 17th century, led St. John Baptist De La Salle to undertake his life work. Moreover the chief remedies for the evils of socialism, as pointed out by the late pontiff Leo XIII, are identical with the educational precautions inculcated by the teacher-saint, La Salle.

As founder of the Brothers of the Christian Schools, as the apostle of free schools, as the champion of the mother tongue, St. La Salle—has contributed untold services to the cause of progress in matters educational. It is, however, because of the adaptation of his pedagogical principles to the economic conditions of modern society that St. La Salle is most worthy of the esteem of every lover of truth and justice.

In the economic history of the human race, three prominent phases are easily distinguishable. There was the era of master and slave of ancient times. Then came a long period of feudalism when lord and serf divided between themselves the claims and burdens of civilized life. Feudalism was slowly supplanted by the now existing relation of capital and labor.

The industrial revolution that has been gradually unfolding for the last two centuries, has had a double tendency: to foster the growth of cities and to widen more and more the breach between capital and labor. This latter effect of modern industrial progress has given socialism a pretense of plausibility, while the growth of cities has made imperative the adoption of the educational views of St. John Baptist De La Salle.

It no longer pays to make things on a small scale and by old methods. Manufacturing is carried on most economically nowadays by means of large machinery. The enormous cost of such instruments of production puts their possession and control out of the reach of all except the wealthy. Only men of considerable means become possessors of large manufacturing plants, and the poor are glad to offer their labor to the factory owners in return for a daily wage. Capitalist and proletariat thus evolve from the industrialism of the times.

Socialism points to the constantly increasing disparity between capital and labor, and tries to arouse the spirit of envy in the breast of the laboring man. To those dissatisfied with existing social and economic conditions, socialism proposes the abolition of the family and of private property.

The same industrial progress that has so differentiated capital and labor has contributed also to the amassing of large numbers of working people in certain favorable locations. This condition has, in recent times, led to the formation of new and more congested centers of population. Towns have, as if by magic, sprung into existence; villages of a previous age have grown into flourishing cities; and cities have, as far as numbers are concerned, assumed the proportion of kingdoms.

Each of these centers of human activity calls urgently for a share in the educational bequest of St. John Baptist De La Salle; that is, for Christian schools, free schools, schools in which the vernacular is the medium of instruction. The world has adopted La Salle's plan as to free schools and the mother tongue, but the burden of establishing and maintaining Christian schools is left entirely to the Church.

St. La Salle, in his day, saw that the children of mechanics and the poor, crowded into the narrow quarters of over-populous cities, were without schools. He set

about supplying the need, and, with a courage wellnigh superhuman, he persevered in his self-imposed task till all the large towns of his native land and Rome itself were provided with Christian schools, perfectly free to all who would profit by the advantages they offered. It was necessary that those schools be gratuitous in order to preclude all excuse of non-attendance on the part of the children of the poor. Since the sons of the working class could remain in school only for a comparatively short time, it was fit that all the teaching that could be attempted, should be imparted through the medium of the vernacular instead of the Latin language which, prior to the time of La Salle, had served as the vehicle of instruction. The schools of La Salle were, moreover, to be thoroughly Christian. For a period each day the teacher was to instruct the class in the truths and practices of the Catholic faith. At stated intervals throughout the day brief prayers were to be offered, and the presence of God was to be frequently called to mind by teacher and pupils. That this religious aim of his schools should never be lost sight of, St. La Salle gave to the society of teachers he founded the title of Brothers of the Christian Schools.

The disciples of St. John Baptist De La Salle have been true to the mission set them by their spiritual father. Their institute has had prepared for the instruction of its members a treatise which falls little short of a complete theological course,¹ and for the use of their pupils in the schools and colleges of the order, they have had published a carefully graduated course of Christian Doctrine in keeping with the varying grades and classes from kindergarten to seminary.² The im-

¹ Exposition of Christian Doctrine, in 3 volumes, by a seminary professor, published by John J. McVey, Philadelphia, Pa.

² Complete Uniform Course of Christian Doctrine from Kindergarten to Seminary, published by John J. McVey, Philadelphia, Pa.

portance the sons of St. La Salle attach to the teaching of catechism may be inferred from a paper read by one of their number at one of the conventions of the Catholic Educational Association.³

Now just such instilling of Christian principles has been authoritatively declared by Pope Leo XIII as the most effective preventive of the worst types of socialism. After prolonged study of the social and economic conditions of society, the late supreme pontiff issued his well-known encyclical *Rerum Novarum*.⁴ It is plain from this document that the pope had carefully weighed in the balance all the diverse socialistic theories propounded by Babeuf, Saint-Simon, Fourier, Cabet, Proudhon, Owen, Rodbertus, Marx, Engels and Kantsky. The upheaval and destruction advocated by these theorists could be suggested only by a woful decline in religious faith, caused, undoubtedly, by the dissemination of the false philosophic views of J. J. Rousseau. The means of would-be improvement recommended by the pretending reformers were found to be too drastic, not curative but ruinous. Then Leo XIII, with his usual penetration and clearness of expression, outlined in his *Rerum Novarum* a way in which justice and harmony might be permanently established between capital and labor; and the way he indicated is built on the enduring supports of evangelical morality, as inculcated in the typical Christian school.

Inequality among men gives a foundation in nature for the disparity that exists in the distribution of the world's wealth. It is in consonance with Christian doctrine that men are unequal in many respects. Even the political equality assumed in the opening sentence of

³ Brother Baldwin on Teaching of Catechism, Third Annual Report of Catholic Educational Association, pp. 161-170.

⁴ Dated May 16, 1891. To be found in any of the standard ecclesiastical reviews shortly subsequent to its publication.

our revered Declaration of Independence was not without its opponents in this fair country of ours.⁵ Much more ready, therefore, should we be to admit of intellectual and industrial diversity. This inequality of intelligence, ambition and industry among men sufficiently accounts for an unevenness in the possession of wealth.

It is the teaching of Christ, as set forth by His late vicar, that both capitalist and laborer are members of the same body, and that consequently there should be mutual co-operation between the two classes. As a result of original sin work is hard whether it be the intellectual effort of the captain of industry or the bodily labor of the wage-earner. On both capitalist and proletariat are imposed the Christian precepts of justice and charity. Religion enforces the obligations of just contracts, deters the laborer from violence and injury, and warns the capitalist to respect the rights and manly dignity of his employe. Christian charity urges the utility of almsgiving and patience in suffering with a view to the rewards of a future life. Temperance, chastity and the other Christian virtues contribute efficaciously to mitigate the natural conflict between capital and labor.

As an antidote, then, to the evils of socialism, Leo XIII relied confidently upon the efficacy of Christian education. He considered the class rooms of Catholic schools as so many battle grounds between truth and error, between Christianity and moral chaos. Consistently, therefore, did he raise to the honors of the altar the man who had originated the kind of school that now proves the salvation of society. In 1888 John Baptist De La Salle was beatified by Leo XIII, and in 1900 the aureola of sainthood was placed on his brow by the same

⁵ Speech of Abraham Lincoln in Independence Hall, Philadelphia, immediately before his inauguration in 1861.

great admirer of his work. In the canonization of La Salle, Leo XIII manifested his appreciation of the services not only of the Brothers of the Christian Schools but of all the brotherhoods and sisterhoods engaged in the education of children.

The chief merit and utility of the educational system of St. La Salle is that it brings the blessing of the Christian school to the very door, so to speak, of the working man's family. In the whole history of Catholic education from the rise of the Alexandrine school of catechists to the present day, there have been two foremost originators, St. Benedict and St. John Baptist De La Salle. This statement is ventured with all due deference to the tripartite division of Cardinal Newman.⁶ In the era of feudalism the great Benedictine order kept the sacred flame aglow from its monastic centers in sequestered vales and on lonely mountain sides; and even at the present time, it is as a rule from the rural quiet of an otherwise unknown Collegeville, or Beatty, or Lacey, that the learned disciples of St. Benedict open the treasures of higher Catholic education to the sons of the wealthier class. Not such is the mission of the Christian Brothers. Their place of predilection is the crowded parish schools of a New York, a Philadelphia, a St. Louis, a San Francisco. It is in such schools that they can best subserve the needs of the times by bringing about reconciliation and content between capital and labor in diffusing among the masses sound Christian principles.

St. John Baptist De La Salle did not exclude higher education from the aim of his institute. Indeed, his Brothers conduct colleges in all the large provincial centers of the order. So successful, even from a worldly point of view, is the training given in these colleges that

⁶ Historical Sketches, by John Henry Newman, Monastic Institutions.

many of their graduates are prepared to avail themselves of opportunities to enter the ranks of the masters of finance. Thus it often happens that, at the alumni reunions of the Christian Brothers' colleges, the capitalist and the honest toiler converse, dine and pleasantly dwell together in brotherly peace and friendship.

If, owing to economic conditions, there is unrest in the world today, the situation cannot be improved by following any suggestions that socialism has to offer. Advice from that quarter tends to still greater discontent. As shown by Leo XIII in his *Rerum Novarum*, the state and the parties themselves, capitalist and labor, can do much to secure harmony; but the Church is the chief agency in bringing to a happy issue any strained relations that may exist between employer and employe. For the success of her mission, the Church, in turn, depends, in large measure, upon the popular type of Christian school, established by St. John Baptist De La Salle.

JOHN J. TRACY.

Hibbing, Minn.

HIGHER EDUCATION FOR CATHOLIC WOMEN *

To be an American citizen on this first day of November, in the year of our Lord one thousand nine hundred twelve, is the greatest privilege on earth—except one, that of the American child, the American citizen of tomorrow. Anent this privilege in an article in the CATHOLIC EDUCATIONAL REVIEW, Rev. Dr. McCoy, Rector of a Catholic High School in Worcester, Mass., wrote: “Have you ever given a moment to this great thought? The young people of America are the heirs to all the values of the ages, and what a marvellous heritage that is. They are of a certainty, too, the men and women of destiny. In their hands in a short time will be all the interests of life and those that concern eternity. Religion, system of government, the armies and navies of the world that even now are shaking earth and sea and sky in the thunderous throwing of the ‘grim dice of the iron game,’ the ceaseless breathings of the mighty engines of our industries, the passing ships of commerce, swift almost as the lightning from shore to shore, the courts, the schools, the philosophies, the arts, literature, the knowledge of natural forces and the power of their application—all will be theirs.

“The old or the middle-aged either have finished or are putting the last touches to their life work. They are up or over the mountain and are going down into the soft glory of the sunset; but the young with glad shout are breasting the eastern hills with all the radiance of a new morning in their eyes and with the fires of a new purpose glowing in their hearts.

“And they must be fitted for their mission. For this reason the citizens come and deliberate together; for this

* Address delivered at the dedication of the Catholic Girls' High School, Philadelphia, Pa., November 1, 1912.

reason they pile their gold whereby to raise the school walls; for this reason they call scholarly men and women to guide and rule; for this reason have the book presses been groaning in labor this many a year; and for this reason are eager searchers of enlightenment going down to the sea, and into the earth, and up in the sky, seeking new truths to bring back for their betterment.”¹

How shall they be fitted for their mission? Church and state agree that the problem can be solved by education. The state wants good citizens and, officially knowing only this world, is largely content with a system of education that lays the emphasis on the intellectual and physical sides of the child. True, attempts are made at so-called moral education, but the state prohibits religion in public education. Accordingly, religion in the moral education of the state school must be diluted until it can give no offense to Catholic, Protestant, Hebrew or Agnostic; must be confined in a “water-tight” compartment, and must be reserved for the home and Sunday School. On the other hand, the Church founded by the Divine Teacher, obeying the command: “Go teach all nations,” had an experience of almost eighteen centuries in every corner of the world when the Liberty Bell first pealed forth its messages in this city. Down the ages the Church had seen the improbability of human nature rendering “to Cæsar the things that are Cæsar’s,” unless it was trained to “render to God the things that are God’s.”

Hence we find the attitude of the Church expressed by Very Rev. Dr. Pace of the Catholic University in these words: “We mean that the boy and girl who go through the Catholic School shall have been permeated not merely with ideas about religion, not merely with definitions of religious duty, but with the *spirit* of religion, of shaping their lives in accordance with the law of God. The whole work of this (Catholic Educational) Associa-

¹ CATHOLIC EDUCATIONAL REVIEW, Vol. I, pp. 11-12.

tion culminates in this one result, namely, that religion shall not be an appendix or addition to the studies of the school, but religion shall pulsate like a vital stream through every part of our course of education, and shall vitalize every element there; and while it stoops down to accommodate itself to the needs of the little child, it shall gently and gradually lift the mind, the thought, the will of the child beyond the present range of things, beyond the horizon we survey with our eyes, to a higher world, to a world where dwells that God who is the fundamental unity, but something more: who is the power that makes for righteousness, but also the power that defines what righteousness is; who is, if you please, the Author of this scheme of things which we call the universe, and who reveals Himself alike in the circling orbs that we survey in the firmament and in the eyes of the child that sits before us in our Catholic Schools.’”²

As the shades of sorrowing nature enfolded the little group on Calvary’s Mount, of all, that stood at the foot of the Cross, the Church has held before her children as the model of the lovable and the good, next to the God-Man—Mary, His Mother. Till that night womanhood was largely the toy of man’s caprice. The sounding hammers driving the nails through the hands and feet of the crucified Saviour rang the knell of her slavery. Our Lord died for woman as well as for man. In the treasury of His Church there has never been varying values placed on souls. The Brotherhood of Christ endowed woman with certain inalienable rights. Mother Church has always insisted that those rights shall be respected, regardless of the cost. She lost a nation once sooner than concede that the marriage-tie could be set aside even for a king.

Bishop Shanahan, then of this Archdiocese, drafted a modern declaration of rights for our Catholic girls in

² Catholic Education Association Bulletin, Vol. VIII, p. 104.

the First Annual Report of your Parochial Schools. "Our girls," said Rev. John W. Shanahan, now Bishop of Harrisburg, "have as good a right to a thorough and comprehensive education as our boys. Their opportunities for earning a livelihood in commercial and industrial pursuits are increasing from day to day. Avenues of wealth and distinction that were altogether closed against them a few years ago, are now open; and the educated women may successfully compete for her place in the literary, the business and professional world. The age we live in demands that educational privileges be extended to woman. She is worthy of them. It is the proud boast of the Catholic Church that it emancipated woman; and when there is a question of securing to woman the very choicest education suited to her sex, here, too, as in the past, the Church must lead and not follow."³

Academies and boarding schools for Catholic girls are found from the Atlantic to the Pacific. They have done noble work and their graduates represent the finest type of our Catholic womanhood. In many communities they have been the only institutions of higher education for our young women. The immeasurable debt of gratitude that is due the good Sisters who have maintained them, often by superhuman sacrifice, must be acknowledged by all who are conversant with their heroic struggles. There always will be room and a place for Academies in the Catholic Educational System.

Before the Altar of the Catholic Church there is no favored class. In the Catholic educational system, if it is true to its mission, there must be found equal opportunity for all, including the many. There can be no aristocracy in our education—*none*, not even an aristocracy of learning. The great majority of our people

³ First Annual Report of the Superintendent of Parochial Schools of the Archdiocese of Philadelphia for the year ending June 30, 1895.

in these United States are not rich and are not poor—they are the middle class, the backbone of our country. Industrious fathers and hard-working mothers, busy from early morning till late at night—an eight-hour law has not as yet been passed for our mothers—these parents are striving to rear their families in the sweet, old Catholic way. Economic conditions prohibit them sending their daughters to Catholic schools of higher education, where even a fee for tuition is charged. Who would have the heart to deny to the daughters of such parents the opportunity to fit themselves for the many openings in this land of opportunities? Would such an attitude be Catholic or American?

The last fifty years have broadened the sphere of woman's activities. Fifty years ago when the girl finished her school days, she remained in the environment of her own or her employer's home until her marriage. There are those who regret the change. We sympathize with them. We sympathize with Arthur's lonely knight lamenting the passing of other days:

“Ah, my lord Arthur, whither shall I go?

For now I see the true old times are dead,
When every morning brought out a noble chance,
And every chance brought out a noble knight.”

Note Arthur's answer:

“The old order changeth, yielding place to new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the world.”

The old order has changed and for weal or for woe, we have been caught up and carried along by the economic demand of modern life. Now, when the last session of school is over most girls must seek a position outside of

any home circle. In the store and the office of the business world our girl graduate is thrust into a strange environment. Teachers, mother and father are not by her side to suggest, encourage and forbid. Her fate in the battle of life is dependent on two factors, her character and her capability.

Religious education in Catholic Schools is a means to an end—character. The flower of character is virtue. The success or failure of the religious education imparted in any school is not written at the end of girlhood, but must include womanhood in all phases. The supreme test comes in the hour of temptation. The girl, the young woman, the matron register by their conduct the efficiency of the philosophy, that is found at the base of the educational system from which their characters draw sustenance. By way of parenthesis, we read in the current educational literature of the need of continuation day-schools, wherein provision shall be made for the education of the working boy and girl. The Catholic Church trains the graduates of her schools to frequent the Confessional as a continuation-school for safeguarding character. This ancient Church of ours has been in education for over nineteen hundred years, and we often find that many supposedly new discoveries in pedagogy have their counterparts in Catholic methodology. Doubly armed is she who is a graduate of a Catholic High School and a frequent visitor to the Confessional. Broad-minded she may be in some ways, but her broad-mindedness never countenances any moral laxity. She has a high ideal of the dignity of womanhood, especially Catholic womanhood. Her entrance into the industrial world is another influence for uplift. Temptation may some day put forward the alternative, "Give in or give up your position," and she gives up her position, even though her salary is needed at home. She knows that nothing can compensate for the loss of her integrity. She trusts in

God. She is a Catholic gentlewoman. She has acquired self-mastery, the first essential in education. "What is the education of the majority of the world?" asks Edmund Burke. "Reading a parcel of books? No! Restraint and discipline, example of virtue and justice, these are what form the education of the world." And James Phinney Munroe adds: "Self-restraint and self-discipline are what public education must instill if it would rightly preface and forestall the work of the greater school, the world. Without these the furnishing of mere book-learning will be like giving dynamite to children and gatling guns to war-thirsty savages."

The world to-day demands that education shall be efficient. The world stamps efficiency on that education that fits the girl for the needs of every-day life. Graceful manners in pouring at an afternoon tea, ability to discuss the latest fiction, knowledge of the matinee-idol's life off the stage, sympathy for the tenor, the professional opera-singer, who makes love so beautifully, but cannot get along with that cross woman, his wife—are not fundamental courses in an efficient education. They do not swell the pay envelope of the business woman. She has a commodity to sell—her labor. She may be working for a corporation that may have been founded by the man who was so close that, when asked by a stranger to tell the time of day, he took off five minutes from the correct time for his own commission. The corporation is interested in dividends. The officers expect Miss Stenographer to be graceful at the typewriting machine, to have the ability to take rapid dictation, to have knowledge of spelling, punctuation and good English, and to have enough sympathy to work a half-hour overtime occasionally in the "rush" season. Such a young woman is not the first to be laid off or let go when depression hovers over business. Such a young woman is found in posi-

* New demands in Education, New York, 1912, p. 35.

tions of responsibility in every important city in this land. In many, many instances she is earning a larger salary than her brother. The man, it must have been a man, that started the rumor about woman not being able to keep a secret, had not received complete returns from all the business houses when he framed the slander. Many employers prefer a woman employee in positions where patience, loyalty, and dependableness are required. Woman has "made good" in the business world, and she has come to stay. As the years roll on, she will be joined by an ever-increasing multitude of her efficient sisters, whose number will depend in no small measure on the increase of Catholic High Schools for Girls.

Your Grace:—We who come to-day bearing congratulations from afar have been anxiously watching the progress of this your Central High School for Girls. With the disciples on the Mount, we devoutly say, "Lord, it is good to be here! It is a far cry from St. Mary's School, "back of Walnut Street, next to the Old Chapel of St. Joseph's," to this palatial educational home. Rev. Dr. James A. Burns of the Congregation of Holy Cross, in his two volumes, "The Catholic School System in the United States," "Growth and Development of the Catholic School System in the United States," has awarded the first place in Catholic education in the United States to *Philadelphia*. Dr. Burns bases his claim on four propositions:—First, St. Mary's "may be said to have been the mother school of all the parochial schools in the English-speaking States. Philadelphia was the largest city, and St. Mary's was the largest and richest Catholic parish, in the United States. Many were the notable gatherings that St. Mary's witnessed during the Revolutionary War. It was the place of worship for the diplomatic representatives of the Catholic powers; Washington was twice at Vespers there, and more than once it is recorded that

members of Congress attended the services in a body.”⁵ Secondly:—The first noteworthy diocesan effort towards the effective and systematic organization of Catholic Schools was made by the Right Rev. John Nepomucene Neumann in Philadelphia in 1852.⁶

The third epoch was ushered in by the generous gift of Mr. Thomas E. Cahill, the founder of the Catholic High School for boys.⁷ Affiliated with your parish schools, this institution, under the able direction of the eloquent gentlemen who preceded me on the programme this afternoon, is attending to the needs of your young men.

To-day the fourth triumph is attained by the completion of this Central High School for Girls.⁸ This free High School insures a practical education for your young women under Catholic auspices, which means that character and capability to satisfy the exactions and demands of earning an honorable and useful livelihood will be considered of primary importance in the curriculum. Nor will culture be neglected. The practical and the cultural will both be found in the courses of this High School. Many High Schools, we are told, mould ninety-seven pupils to the needs of the three in every hundred, who expect to enter college. In this High School the ninety and seven, preparing for the university of every-day life, will receive the training, which will make them self-supporting, and the culture, necessary to equip them for their “hours of ease” in later life, will not be sacrificed. The girls destined for our Catholic Colleges for women will not be denied the opportunity to further their ambition. Provision will be made for them as it ought to be in any democratic High School. Insistence on the rights of a majority does not mean deprivation of the rights of the minority in the Catholic Educational System. The

⁵ The Catholic School System in the United States, Rev. J. A. Burns, C. S. C., Ph.D., New York, 1908, p. 141.

⁶ Growth and Development of the Catholic School System in the United States. Rev. J. A. Burns, C. S. C., Ph.D., New York, 1912, p. 199.

⁷ Ibid, p. 363.

⁸ Ibid, p. 368.

young woman who wishes to enter Trinity College or St. Mary's of the Woods, or any other Catholic College, will be congratulated on her choice and will be carefully prepared for her entrance to the institution selected. There should be no misunderstanding of this matter. This High School has not been erected as protest against Catholic Colleges for women; on the contrary, it is a preparatory school for such of its pupils as desire to go to college. It prepares some girls for college and many for work, and the proportion of each is based on the aptitude of the individual pupil and the wishes of her parents. This High School takes its students from your parish schools and provides them with courses that on and after graduation day, it is believed, will prove to have been for the best interests of each young woman, her parents, the Church and the State.

Why send a girl to High School, anyway? More than one father has asked the question and answered it in this wise: "My daughter is no better than her mother. Her mother never went to High School. My daughter will be getting married in a few years. If she makes as good a wife as her mother, the man that gets her will be lucky. My wife and myself are getting along in years. My daughter had better go to work when she finishes the Parish Schools." The girl's father is right about his daughter being no better than his wife. He is right when he says that his daughter's mother has been a good wife and a good mother. His daughter may and may not marry. He forgets that times have changed since his wife was a girl. This is an age of skilled labor and of competition. At first blush the wages that this girl would earn during the years that are required in High School may seem lost. A little thought shows otherwise. Knowledge to-day is, as never before, power. His daughter at the end of a good practical course in the High School will be able to command a much higher wage.

The wages for her years in the High School, that seem lost forever, will be made up by the bigger pay in her weekly envelope. Besides, the High School girl can expect promotion. Positions that she never could hope to obtain without a High School course, with a High School course she can gain. The parents benefit as well as their daughter—a better salary for her means bigger returns for them. And when later on the daughter marries, if she is deprived by death of her husband, she is not helpless. The High School years, my dear parents, viewed from whatever standpoint, will return you rich dividends in your daughter's character and earning capacity. Parents make the seeming sacrifice, give your girls a High School training, and in later years you will find that it was the best investment of your lives.

The girls of your parish schools are admitted to this High School on examination. In other words, uniformity is maintained in the parish schools through affiliation with this High School. That is desirable. If a family living on Lehigh Avenue in the Nativity Parish move to Snyder Avenue in the Epiphany Parish, the little daughter of the household will find that her class in Epiphany School is just the same as it was at the Nativity School.

The Catholic educational system of this city is a unity. Its Supervisors have planned the progress of each Miss from the first day, when her mother or older sister led her a timid mite into the room of the smiling Sister in the first grade, to the eventful day when His Grace, before an audience in which sit her proud parents, hands her the diploma of the Catholic High School for Girls. Through all the years, each stage of her education has been correlated with the preceding and succeeding stages, and never, not even for a day, has her port been forgotten. She has reached her destination by a route prescribed by religion and education. She has not frittered away any of her time on side-trips to the barren Island of Fads,

the graveyards of the educational seas, whose shores are strewn with the remains of pedagogical and psychological theories.

Like the Cathedrals of the middle ages, many have contributed to make this building possible. Bishop Shanahan sounded the trumpet call in 1895; Monsignor Fisher suggested the High School Centers, thereby providing for the girls, who have been graduated in the meantime; on July 19, 1900, the late Archbishop Ryan, Monsignor McDevitt, Rev. Frs. O'Keefe and Dailey sent out the circular to the Reverend Pastors of those parishes where the Parish School contained pupils of high-school grade; the Sisters of the Holy Child in the Assumption School, the Sisters of the Immaculate Heart in St. Teresa's Convent, the Sisters of St. Joseph in the Cathedral School, the Sisters of St. Francis in St. Elizabeth's School, and the Sisters of Notre Dame in Gesù were the sponsors; on November 26, 1907, the Consultors of the Diocese, the Irremovable Rectors and representatives of Religious orders met with His Grace, the Most Rev. Archbishop Ryan, and decided to make the founding of a Catholic Girls' High School a lasting memorial of the happy completion of the one hundred years of your Catholic life; an unnamed donor, unnamed on earth, but named in the Halls of Heaven, gave the first one hundred thousand dollars; the Most Reverend Archbishop Ryan, "by what was practically the last official act of his long administration, transferred this piece of diocesan property, at Nineteenth and Wood Streets, as a site for this building"; Your Grace completed the details that made the property available; ground was broken on April 27, 1911; since then clergy and laity have contributed most generously; and to-day, it is dedicated.*

* Seventeenth Annual Report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia for the year ending June 30, 1912, pp. 9-16.

The Cathedrals of the Middle Ages were not erected in every parish. This is a Central High School, and all the parishes and all the Catholic girls in this city look upon it as their very own. Too much of an undertaking for one parish, all working together made it a certainty, and thereby have shown the Catholics of the entire country that the solution of the Catholic High School problem is the Catholic Central High School. A great accomplishment! A great achievement anywhere! The future historian of Catholic education will record this first day of the eleventh month of the second year of the second decade of the twentieth century as momentous in higher education for Catholic women, but he will add that it was a natural development of Philadelphia's splendid parish schools, that the evolution was consistent, that each stage was perfected before the next engaged the entire attention, that a solid foundation was laid, that each story of your system of education was built "in the light not only of educational experience, but also of our Catholic faith; and in that light you undertook to solve these problems, not for one day, nor one year, nor one generation, but for all the years and all the generations to come, so long as man shall need to walk in the light of faith and with the help of his education towards his eternal home with God."¹⁰

This building is a memorial to the first one hundred years of your Catholic life. Monuments of individuals, that adorn our squares and parks tell the rising generation and stranger that the community would have its people note and copy the lives of those whose memory it desires to preserve. This monument does that and more. It recalls the ideals, the lives and sacrifices of generations of the dead, and it is used and, as long as it stands, it shall be used for impressing the same ideals on the minds of

¹⁰ Religion and Education, Very Rev. Edward A. Pace, D. D., Ph.D., Catholic Education Association Bulletin, Vol. VIII, p. 98.

your girls. Each year it will send forth its quota of graduates, who as bread-winners will sweeten and elevate their various callings. What makes for better womanhood makes for better manhood. What makes for better womanhood and better manhood makes for better citizenship. We Catholics maintain that a good Catholic must be a good American.

Your Grace, by direction of my Superior, Rt. Rev. Thomas J. Shahan, Rector of the Catholic University of America, it is my privilege to tender to you and through you to the Bishops, Secular Clergy, Religious Orders, teaching Brothers, good Sisters, and loyal laity of your Archdiocese the grateful thanks of the Catholic University of America for the great impetus that has and will be given to Catholic education throughout the United States by the dedication of the Catholic Girls' High School in Philadelphia. The Catholic Church throughout our beloved country to-day becomes the debtor of this Archdiocese. This Nation, that we love, and that tens of thousands of Catholics have given their lives to perpetuate, is likewise your debtor. The Catholic Girls' High School in Philadelphia is dedicated to God and Country.

THOMAS C. CARRIGAN.

CHRISTIAN EDUCATION.

With the teaching of Christ a new era began in the history of education. The loftiest truths of religion and the highest form of morality were made known by Him, and not merely to a chosen group of philosophers, or to a single nation, but to all mankind. As the Redeemer He came to restore fallen man to a lost birthright—the friendship of God, and His subline message of hope and salvation was extended to all. As the Man-God He raised man to a new dignity, to the dignity of being a son of God by adoption and an heir to the heavenly Kingdom. All men became His brethren, rejoicing in a sonship under a common Father, and bound by the ties of love for one another. There were no castes or classes among them, for God was no respecter of persons.

For His followers earthly life took on a new significance. This world could not be regarded as a lasting home, but a temporary dwelling place in which the soul prepared for a perfect existence in a future and eternal life. Consequently, its hardships and sorrows were made endurable, and even sweet, since they afforded opportunities for increasing virtue and greater attachment to the things of the spirit. Man learned to seek the things which are above and not the things which are upon the earth, and, with a certain knowledge of the nature of his destiny, there came an appreciation of the individual and his place in society that the world had never before known. The condition of woman was thereby immeasurably elevated over her state in pagan civilization. She was no longer the chattel or slave of man, but his companion who shared an equal dignity with him before the Creator. Marriage became a holy union, a sacrament, motherhood was blessed, and children were held

to be the gifts of God. They were the objects of Christ's special dilection, and were upheld by Him as the embodiments of that innocence and purity He desired to see in His followers. For their training in the knowledge and fear of the Lord the parents were directly responsible.

With the Christian conception of life came distinctly new ideals in culture and education, and when we consider the subsequent influence of these ideals in shaping educational theory and practice for two thousand years, we realize how fittingly Jesus Christ is called the Great Teacher of Mankind, and His Church is regarded as the greatest educational institution in history.

THE TEACHING OF CHRIST.

The Divine Master possessed all of the qualifications of the perfect teacher, and in His infinite wisdom a complete mastery of the truths He taught. His method of teaching must consequently reflect this same perfection; it must have been perfectly suited to the nature of His doctrine, and to the character of those whom He sought to instruct. Hence the study of His life and work from the educational viewpoint is of great historical and practical value. We may here note in brief outline some of the elements observable in His method which are of importance in the history of education.

Since our Lord taught by oral and personal instruction the influence of His presence, His voice, and all those indefinable qualities which make for the teacher's peculiar force should not be lost to view. He constantly associated with His immediate followers, obtained their confidence, and expounded His doctrine to meet their special needs. He gave them the instruction necessary for the superior knowledge reserved for those who were to teach the mysteries of the Kingdom of God. He en-

couraged their questions, rebuked them when they did not ask Him of things uppermost in their minds, and, in general, provoked their wonderment and curiosity. They called Him Rabbi—Master.

Not only the Apostles but the people generally were affected by Christ's teaching power. They declared that He taught with authority, and not as the Scribes and Pharisees, and they showed by their interest in Him, and their eagerness to hear Him, how attractive both His manner and doctrine were. They proclaimed Him a great teacher.

An invariable practice with our Lord was to prepare the mind for the truths of His message, and the greater the truth the more detailed the preparation. The teaching of the Real Presence had been foreshadowed by the miracle of the multiplication of the loaves and fishes, and according to St. John, it was not given until the most apparent objections to it had been heard and answered. The frequent references of our Lord to the Old Testament, as prefiguring many things He came to teach, can be recalled. St. Matthew's Gospel abounds in such instances. Of Nicodemus who questioned Him He asked, "Art thou a master in Israel, and knowest not these things?" (John III, 10.) The teaching of St. John the Baptist was, in the order of divine Providence, a preparation of the Jewish people for the message of Christ, and it was so referred to by Him when John's mission was completed.

There is noticeable in the method employed by our Lord a twofold adjustment to the needs and conditions of the time. First, the general adaptation of sublime and abstract truths to the capacity of the human intelligence; secondly, the particular application of these truths to individual instances, to certain classes of society, to the people of certain localities, or of peculiar occupations in life, as e. g., to the rich young man, to

the Pharisees, the townspeople, fishermen and tillers of the soil. The first adjustment was accomplished by presenting the truths in plain and simple language intelligible to all; the second, by using forms of speech and illustrations that furnished concrete embodiments of His ideas and were thoroughly within the comprehension of those addressed. Again, He took some familiar thing in the natural or social order and attached His lesson to it. In this way His doctrine was not only beautifully expressed but its assimilation was rendered easy. It was inseparably correlated with the previous knowledge of His hearers; it was associated with the truths of nature and experience, and its retention provided for. The farmer could not forget the parable of the sower, the Pharisee that of the husbandman and his wicked servants, and the people generally that of the marriage feast, nor could they fail to see their application. The lilies of the field, the birds of the air, the sheepfold, all had sublime lessons permanently associated with them.

Finally, our Lord was the living model of His teaching. "Learn of Me for I am meek and humble of heart." He gave example as well as precept. "Follow Me," was the first invitation to the Apostles and the first injunction He placed upon them. They were to imitate Him and represent Him before the faithful: like St. Paul they were to say, "Be ye followers of me as I also am of Christ." (I Cor. iv. 16). Furthermore, our Lord insured the everlasting teaching of His doctrine by making His Church a teaching body under the guidance of the Spirit of Truth. He empowered her to teach all men and promised He would remain with her to the consummation of the world. "As the Father hath sent Me I also send you." (John XX, 21.) "Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to

observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world." (Matt. XXVIII, 19-20.)

THE TEACHING CHURCH

That the Church was fully conscious of this teaching of fice the history of apostolic times amply testifies. She was naturally in the beginning engaged in moral and religious teaching. Having set out to conquer the world, her instruction at first related to the content of the New Dispensation and the moral obligations it implied, but, in consequence of this teaching mission and the circumstances of life in a pagan environment, it was not long before she undertook to teach, or to provide for the teaching of, matters that were not purely religious. In these early days the Church herself was an educational institution, although the intellectual element which we associate with learning was by far overshadowed by the moral and religious. She was teaching her children how to live, and the sphere of her activity embraced the home as well as the Church. In fact, it was only when the discipline of the home waned, and the domestic circle became incapable of supplying the moral training deemed necessary for the young, that the Church undertook to provide the whole elementary education of youth.

From the very beginning the Church had adopted in her organic teaching many of the principles which are to-day held as essential in educational procedure. Her ritual, with its appeal to the mind through the senses, with its symbolism, with its demand for co-operation in prayer and ceremony on the part of the faithful, with the sacraments, as the outward or objective signs of interior grace, with the veneration and imitation of the saints, incorporated some of the soundest psychological princi-

ples. Furthermore, she demanded an actual expression in life and conduct of the religious knowledge received.

The first Christian schools originated to meet the practical need of instructing converts from paganism. Those that we know as the Catechumenal provided the instruction and training then required as a preparation for the Sacrament of Baptism. The instructors in the earliest of these schools were the bishops, priests and deacons, but in the later minor clerics and laymen held the office of the catechist, or the instructor. The pupils were of two classes, the inquirers, those who came to learn of the Christian religion and were not yet accepted as candidates for Baptism, and those who after a systematic course of instruction were accepted and properly called catechumens. The content of instruction embraced the doctrines of the Church, the ritual, and the observances of a Christian life. The method of testing the knowledge of the catechumens was that of question and answer—the catechetical. The candidates not only received this intellectual formation but they also underwent an ascetical and liturgical training, and only after years of probation in which they demonstrated their worthiness were they declared competent to receive Baptism and be numbered among the faithful. When persecutions ceased, and there was less danger of apostasy, the time of probation was shortened, and during the reign of Pope Gregory the Great it was reduced to forty days.

Some schools offered more advanced instruction in the Christian Faith in order to combat the attacks of pagan adversaries, and the schools of this character are known as the Catechetical in distinction to the Catechumenal. They were in reality the higher schools or academies of philosophy and theology. Having originated at episcopal sees, they also served as the seminaries for the training of the clergy. The most famous of these schools was established at Alexandria about 179 A. D., and some of

the most learned Fathers of the early Church were its teachers. Pantaenus, probably its first great teacher, was a converted pagan philosopher. He naturally sought to adjust his instruction to meet the more subtle questions of the Greek schools of thought. In the time of Clement (†217) and Origen (†254) the curriculum was extended and included courses in Greek literature, history, dialectics, and the sciences. In a panegyric on Origen by Gregory Thaumaturgus, his pupil, we have a graphic account of Origen's school at Cæsarea. This is considered the best extant description of a Christian school of the third century. A most interesting detail refers to Origen's interest in physics and the natural sciences. "Nor did he confine his efforts merely to that form of the mind which it is the lot of dialectics to regulate; but he also took in hand that humble capacity of mind (which shows itself) in our amazement at the magnitude, and the wondrousness, and the magnificent and absolutely wise construction of the world, and in our marvelling in a reasonless way, and in our being overpowered with fear, and in our knowing not, like the irrational creatures, what conclusion to come to. That, too, he aroused and corrected in other studies in natural science, illustrating and distinguishing the various divisions of created objects, and with admirable clearness reducing them to their pristine elements, taking them all up perspicuously in his discourse, and going over the nature of the whole, and of each several section, and discussing the multiform revolution and mutation of things in the world, until he carried us fully along with him under his clear teaching; and by those reasonings which he had partly learned from others, and partly found out for himself, he filled our minds with a rational instead of an irrational wonder at the sacred economy of the universe and the irreproveable constitution of all things. This is that sublime and

heavenly study which is taught by natural philosophy—a science most attractive to all.” *

Other famous catechetical schools flourished at Rome, under Justin the Martyr, at Antioch, Edessa, Nisibis, Jerusalem and Carthage. The Catechumenate, as the whole institution was called, reached its fullest development in the third and fourth centuries. It disappeared with the victory of Christianity over paganism when the elaborate preparation for Baptism was no longer necessary.

PATRICK J. McCORMICK.

*Ante-Nicene Fathers, III, 126.

ON THE MANAGEMENT OF CHILDREN PRE- DISPOSED TO NERVOUSNESS.*

(CONTINUED)

Parents and nurses are too little aware of the dangers of allowing the emotions or passions to go unbridled. The problem should be recognized and attempts at the beginnings of its solution should be made in early infancy. If a young infant be kept in a normal routine, despite any emotional outbreak which it may manifest, an excellent start in the training of the emotions will have been made. If a child learns, that, by crying or by an exhibition of temper, it can gain the things which it thinks desirable, otherwise unattainable, a very bad start will have been made. Children should early be given to understand that they must control themselves before their desires will be gratified. How often has an indulgent mother given a child something it has asked for in order to stop its crying and to avoid a scene! It is hard to imagine anything, in the circumstances, worse for the child. If, instead, the mother had ignored the temper and told the child that it must say "please" and must wait a few moments after its temper has been controlled and the request has been made before the desire will be gratified, it would have been quickly possible to convince the child that it can get things by controlling itself rather than by emotional explosions. The substitution of self-mastery for emotional outbreaks is easy when begun early, but very difficult, indeed, well-nigh impossible, if begun late in life.

Another mental attitude that bears watching is the craving of the child for sympathy. Parents are really

*Reprinted from Child-Welfare Magazine, October, 1912.

unkind in yielding too much to such a craving. True kindness will teach the child to rely more upon self-help.

Still another manifestation, common in children and fostered too often by the example of the parents, is vacillation. In one form of functional nervous disease indecision is a most prominent symptom. Parents should see to it that children are not exposed to a pernicious example in this regard. While there are some children of the "hair-trigger" type who have to be taught deliberation in the making of decisions, there are more who have a tendency to doubt and indecision and who should be taught that it is better, after due consideration, to make a decision, even though it be wrong and to stick to it, rather than to remain undecided.

The extent to which the fallacy of indecision may be carried is well manifested by some of the psychasthenic patients who apply to physicians for aid. Their indecision is often shown by the way in which they make an appointment with the physician, making and breaking it several times or changing the hour repeatedly before finally appearing in his office. One of these patients told me that it sometimes took him hours to decide what clothes to put on for the day. Fortunately such pathological cases are uncommon, but there is every gradation from the mildest symptoms of vacillation to the outspoken and distressing indecision of the confirmed psychasthenic. The old motto, "When in doubt, act," should be kept in mind by parents who note a tendency to indecision in a child.

The control of the stronger passions is for some easier than the mastery of ordinary irritation, and nervous children should, both by example and by precept, be taught how to stifle irritability whenever it arises. So few adults have learned how to meet the daily friction that there would seem but little chance as yet for the nervous child constantly exposed to a bad example. As

an observant writer said, "an important feature of the art of living consists in keeping the peace, the whole peace, and nothing but the peace with those with whom one is thrown."

If parents are prone, in their daily lives, and especially within hearing of children, to blame the people who surround them or the people about whom they talk, they may often, quite unconsciously, sow the seeds of malevolence in young minds. Just as cheerfulness and kindness are contagious, so, unfortunately, are moroseness, acerbity, churlishness and ill-will, and the latter are mental states which are most harmful to the nervous system. It is entirely possible, with long training, practically to banish anger, worry, irritability and uncharitableness from one's life. You will be impressed with a passage in Arnold Bennett's book, "The Human Machine," which deals with the matter of blaming, of judging others, and emitting verdicts upon them. You may not agree with him, but he will make you think, at least, when he says: "All blame, uttered or unexpressed, is wrong. I do not blame myself. I can explain myself to myself. I can invariably explain myself. If I forged a friend's name on a check I should explain the affair quite satisfactorily to myself. And instead of blaming myself I should sympathize with myself for having been driven into such an excessively awkward corner. Let me examine honestly my mental processes, and I must admit that my attitude towards others is entirely different from my attitude towards myself. I must admit that in the seclusion of my mind, though I say not a word, I am constantly blaming others because I am not happy. Whenever I bump up against an opposing personality and my smooth progress is impeded, I secretly blame the opposer. I act as though I had shouted to the world: 'Clear out of the way, every one, for I am coming!' Everyone does not clear out of the way. I did not really expect everyone

to clear out of the way. But I act, within, as though I had so expected. I blame. Hence kindness, hence cheerfulness, is rendered vastly more difficult for me.

“What I ought to do is this: I ought to reflect again and again, and yet again, that the beings among whom I have to steer, the living environment out of which I have to manufacture my happiness, are just as inevitable in the scheme of evolution as I am myself; have just as much right to be themselves as I have to be myself; are precisely my equals in the face of nature; are capable of being explained as I am capable of being explained; are entitled to the same latitude as I am entitled to, and are no more responsible for their composition and their environment than I for mine. I ought to reflect again and again, and yet again, that they all deserve from me as much sympathy as I give to myself. Why not? Having thus reflected in a general manner, I ought to take one by one the individuals with whom I am brought into frequent contact, and seek, by a deliberate effort of the imagination and reason, to understand them, to understand why they act thus and thus, what their difficulties are, what their *explanation* is, and how friction can be avoided. So I ought to reflect, morning after morning, until my brain is saturated with the cases of these individuals. Here is a course of discipline. If I follow it I shall gradually lose the preposterous habit of blaming, and I shall have laid the foundations of that quiet, unshakable self-possession which is the indispensable preliminary of conduct according to reason, of thorough efficiency in the machine of happiness.”

The growing child will nearly always find himself confronted by a sufficient number of disagreeable excitations to give him opportunity for the cultivation of emotional control. It is not desirable that life should be arranged otherwise for him; it would be far from advantageous to him to be protected from everything tending

to stir his feelings and emotions. Attempts to follow the founder of Buddhism in the idea of educating youth by suppressing desire and keeping the individual from the sight of suffering, care or sorrow, would lead to a race of weaklings insufficient for the struggle for life. Far better, as Ziehen and Oppenheim recommend, purposely to expose a neuropathic child occasionally to opportunity for slight emotional outbreaks in order that he may by a sort of "gymnastic" of the emotions gradually learn to master himself.

The sensitive nervous system, if over-protected in the early years, suffers keenly when later on the principle of protection has, perforce, to give way to the principle of exertion. A lady of great refinement, who, owing to an illness which necessitated hospital treatment, was unpreparedly made aware of the world-pain which exists and of which she had previously known but little owing to her mode of life, once told me how the sudden contact with suffering humanity affected her. "I saw and heard so much that distressed me that *all life seemed to be an open wound*. * * * I used to lie awake at night, thinking about what I had seen and heard or suspected during the day, and *I thought I should go mad* because I could do nothing to stem the rising tide of misery and corruption." Fortunately she was made of excellent stuff and so profited by the chastening experience that, on recovery, she joined a group of enthusiastic social workers and now labors earnestly to improve human conditions in the city and state in which she lives.

Especial care should be exercised to prevent disagreeable feelings and emotions becoming transformed into the more persistent moods. It is often better for an emotion to discharge itself in the form of some definite act and thus bring it to an end rather than through the partial suppression of it, have it last in the form of a disagreeable mood, for a considerable length of time.

Pouting, sulkiness, harboring a grudge, or bearing malice, should be regarded as symptoms seriously to be considered and corrected, for if they be tolerated in the child, habits may be begun which will prepare the soil for the development, later in life, of the seeds of enmity and suspicion; the full grown plants are the persecutory ideas of the paranoid states.

LLEWELLYS BARKER,

Johns Hopkins University.

(TO BE CONTINUED)

SURVEY OF THE FIELD

Rapid and deep-seated change in ideals, in methods of teaching, in curricula, and in educational policies may be noted in every part of the field of education throughout the United States. Nor are these changes confined to this country; similar changes are taking place throughout the entire civilized world; but, as might be expected, each country presents its own peculiar problems.

Dissatisfaction with the public school system of the United States is well-nigh universal. Each writer and thinker in the field has his own particular grievance, but there is practical agreement that the entire system needs readjusting, nor must it be supposed that our Catholic schools are not affected by the educational unrest of the times.

Society has moved away from its old moorings. Economically we have passed from a tool age to a machine age. All industry is organized on a new basis. Outside the Catholic Church dogmatic religion has practically disappeared and with this disappearance divine sanctions have ceased to be operative in shaping human lives.

And the school, whose function it is to adjust each generation of children to the adult environment in which the ends of human living are to be achieved, must undergo a corresponding change. That these changes have not come sooner is due to the deep conservatism which has always characterized educational systems. But now that the barriers have been swept away, change is upon us in a resistless flood. It is not surprising that confusion reigns at present. It is due to the breaking up of the old order. Presently, the warring elements will settle into new adjustments which, perhaps, no one may clearly foresee at the present time.

Each faddist professes to have found the root of all the evils of the times and the remedy therefor. But the wise leader will pause until he gains some comprehension of the root of the evils which he would extirpate before he undertakes to seek out remedies. Nor will he content himself with treating symptoms instead of the disease.

A Professor of Philosophy in a State University, in a recent issue of one of our representative educational periodicals, puts the matter very graphically. He compares the colleges to educational mills. Society is a stream. "These educational mills have been in the hands, very largely, of conservative monopolists, who have been averse to moving and enlarging their plants to suit the needs of the times or to allow those who would compete with them to establish separate plants. Those engaged in educational work are not always above employing the means and the methods of the powerful monopolists in other fields, or above the feelings of selfishness and of jealousy.

"Well, about a quarter of a century ago the sciences and the modern languages, including the vernacular, became so insistent in their agitation for co-partnership, and were felt to be so dangerous in their threats, that the erstwhile monopolists agreed to compromise with them on the ground that they should all go in together, move the old mills down the stream, enlarge them, and divide the patronage and the prestige, and so to satisfy the new members of the firm. Thus new plants were constructed which met the new demands to such an extent that hostile clamor was for a time allayed. But as the years wore on, and the stream of modern civilization pressed closer and closer to our day, it happened that the language and the science partners forgot how they themselves had to fight

for the 'right of domicile' with those who had enjoyed a monopoly for ages; they seemed only too willing to become more monopolistic than the monopolists themselves. Nay, they even used their scientific ingenuity and their linguistic ability to devise and formulate plans and specifications for a *dam* across the stream just above their mill, so as to let down just water enough for themselves, and thus keep other interests, having various other kinds of mills, from doing business—at least, from using the social stream. It is true that various small shops have sprung up independently in isolated places, but these have had to furnish their own power as private institutions. The monopolistic mills received the social power, and yet neglected or refused to introduce the machinery necessary to satisfy the demands of society in the directions indicated by the independent mills—the commercial schools, the industrial and trade schools, the agricultural schools, etc. . . . The representatives and exponents of the new education became thoroughly aroused at the damming of the stream, following, as a climax, the persistent refusal of the old monopolistic mills to even attempt to turn out anything but the old product. This, they claimed, was all that society needed, and all that it should have. A man trained in *their* way, they contended, could turn his hand to anything he wished, and succeed. If a man only *knew* some mathematics, languages, pure science, and philosophy, as they themselves did (and could do a bungling job of teaching), then he could essay to attempt anything with success. The New Education could well paraphrase the words of Patrick Henry, in its attempt to secure reasonable concessions from the old corporate monopoly: 'We have petitioned,

etc.' The new education—the industrial in all its forms, the commercial, the agricultural, the pedagogical,—then had nothing to do but to recognize that a state of war existed, and that the old monopoly had declared it in wrongfully, and without authority from society, damming up the social stream. The New then began, and continued to dynamite the dam by forceful and persistent agitation, until now the whole *dammed* stream is upon us in a torrent! Educational conventions, local, state, and national, think and talk of nothing else than how to bring order out of the chaos following the flood.'”*

This is one point of view and no one familiar with the present educational situation and its history will deny that it contains an element of truth, but it is undoubtedly one-sided. The colleges, and we would include here, of course, the great majority of the so-called universities of this country, were originally vocational schools in a certain narrow sense of the word. They were designed to equip young men for the ministry, for law, and to some extent for the medical and teaching professions. The staple of their curricula was not aimless training in the classic languages and philosophy; it was a deliberate cultivation of the student's faculties so that he might be able to grasp the problems that would confront him in his chosen walk of life and that he might be able to read the literature which had a direct bearing on his profession.

Why should these schools undertake to teach anything and everything that the student might desire or society demand? In so far, of course, as the institutions are the creatures of the state they are subject to its rule and under compulsion they must elaborate their programs and diversify their teaching until the state, their master, is satisfied. But the question here is not of the physical

*Joseph Kennedy, *Educational Review*, March, 1912, pp. 275-277.

power to secure such a course, but of the educational wisdom of carrying it into effect. Since the needs of the rising generation are so widely divergent, would it not be wiser for society to call into existence diversified schools?

Why should not the old-time college
 DIFFERENTIATED still remain to give its training for the
 SCHOOLS learned professions, and why should

there not grow up amongst us schools
 of pure science and various schools of applied science?
 Is it necessary, just because these educational activities
 are called into play by the state and supported by the
 state, that they should be centered in a single institution?
 If all of our soldiers were compelled to wear clothes of the
 same size, instead of the same color and general make,
 they might be seriously handicapped on the field of action,
 to say nothing of the aesthetic effect. And right here the
 Catholic educator can hardly help the reflection that since
 religion cannot be taught effectively in a state school,
 where the children of all denominations and no denomina-
 tions meet, why should religion not be taught in separate
 institutions supported by the state and organized along
 the lines of the deepest needs of society, namely, religion
 and morality?

Many writers on the subject take it for granted that
 the single large institution is vastly more economical,
 but as a matter of fact this is far from be-
 ing true. Again, a peculiar quality of
 ADVANTAGES breadth and culture is supposed to be at-
 OF LARGE tached to great educational institutions
 UNIVERSITIES that number their students by the thou-
 sands, but this is an unproved assumption that needs
 looking into. There are undoubtedly certain advantages,
 both economic and educational, inherent in the large and
 complex universities of our day, but these should not
 blind us to the many serious drawbacks which are just as
 necessarily involved in large student attendance. The

issues are too serious to be passed over lightly and it is well to remember that nature always places a limit to the size and complexity of her organisms; she attains her highest ends through differentiation of structure and specialization of function.

Until we have reached a clear understanding of just what the college is supposed to do, however, a discussion of its curriculum can have little meaning. It may be argued, and with apparent justice, that the future members of the learned professions have no more claim upon state educational institutions than has the future engineer or the future farmer. But even if this be granted, it does not follow that all kinds of education must be given by the state in each one of its educational institutions.

“The college is changing from its old mission,” says Professor T. Morey Hodgman, “of training almost exclusively for the learned professions—the gospel ministry and law—to a training school for citizenship. Due to the favoring environment and insistence upon Bible instruction, it is probable that in the future as in the past an overwhelming proportion (eighty-five per cent at present) of candidates for the ministry will continue to seek colleges—Christian in practice if not in charter. It is also true that the movement, so marked at present, to raise the requirements for admission to schools of law and medicine until they shall be the equivalent of a college diploma, will send an increasing number of future doctors and lawyers to these colleges. But it is clear that these three classes of students no longer predominate in college registers. College education has become popular.

The young man not yet orientated professionally seeks liberal culture and finds it in the main along orthodox lines with many excursions into elective fields to discover tastes and capacities. The man with business inclinations comes

and majors in economics, modern languages, history, and English. Increasingly men preparing for high-grade technical schools wisely lay foundations for such special work by two years of general training in college. Many young men and women expect to be teachers and specialize in certain groups of studies. Some students of wealth come because it is the proper thing. They browse around the campus and are tolerated on the theory that whatever they get will make them that much less useless to the social organism. Some come for the social and business training given by the 'side-shows' of college athletics, fraternities, student publications, and other forms of student activity. Some, with no final aim in view, come frankly for a broader outlook upon men and affairs.'''*

This is a fairly accurate picture of the changes that have taken place in the student body in our colleges and universities, and in this change of function we must look for guidance in the adjusting of the institution itself to meet the new demand. Naturally, there will be a wide divergence in the views of those upon whom rests the responsibility of shaping the educational policies of our higher educational institutions. In the old days there was clearness and definiteness of aim in the function of the college; at present it is difficult to clearly define the function of our larger colleges and universities, owing to the wide diversity of aim animating the heterogeneous student body. Nor shall we solve the problem by indulging in fine phrases which may serve to quiet the multitude but will not help us to a sane judgment concerning the direction in which we are to move. This want of definiteness of aim and of homogeneity of the student body is one of the most serious problems presented in the present complex changes that are sweeping over the educational field. Professor Hodgman presents the difficulty as it appears to many of our college men.

*Educational Review, October, 1912, pp. 241-42.

“With the change from the early homogeneous student body to the present heterogeneous elements, colleges have lost all sense of direction or, if moving, COLLEGE are moving towards schools of citizenship and AND in their first type, schools of Christian citizen-SOCIETY ship. Out of this change in student constituency and the general acceptance of the college years as a desirable foundation for professional, technical, and business specialization, is evolving the notion of college as society in miniature; the period of orientation physically, intellectually, professionally, morally, and spiritually; the first real trial of the new pinions; the change from tutelage to free choice, selection and decision with their attendant responsibility and consequences; the enlargement of family affection into human brotherhood, of individualism into social consciousness, of the provincial into the cosmopolite. The inexorable tests of organized society must be applied in kind to separate the moral invertebrates from the vertebrates, the intellectually strong from the weak, the purposeful from the purposeless, the leader from the led, the altruistic from the selfish, the one fitted to survive from the one STUDENT destined to go under. Hence the necessity ACTIVITIES for college athletics, fraternities, oratorical and debating societies—the endless list of student activities—in order that initiative, self-government, knowledge of human nature, may be acquired by this future unit of democratic society. Hence the broad modern curriculum to meet the varied constituency and to test mental bents, tastes and capacities.”*

This may be a true picture of student life in our great universities, but one is tempted to ask why the student body is made to work out its own destiny and to find its own way in the all-important work of building up those

*Ibid., pp. 242-43.

habits of mind and action upon which the future welfare of the individual and of the state depends. It is not even the blind leading the blind; but the voice of authority is stilled and each individual must learn as the animals do the lessons taught in the biological struggle for existence and survival of the strong. This may be "training for citizenship," but to some of us it looks very like training for socialism in the worst sense of that term. Moreover, is there not here a confusion of means and ends? And is not the function of the school primarily a preparation for life rather than life itself? The

FUNDAMENTAL PRINCIPLES child should some day reach independence and be able to fend for himself, but this is preceded by a period of dependence upon parental guidance and parental activity. In this, as in all other phases of the problem, we are driven back to a consideration of the great fundamental principles upon which all education rests for a solution. Before taking up a consideration of these principles, however, it will be well to take a somewhat wider view; one which will include the high school and the elementary school, for the same unrest and change characterize them and it will probably be found that the same causes are operative.

"The transformations in the student body, curriculum and aim of the college, find their counterpart and cause in the public high schools which share the strength and weakness of all institutions directly accountable to local opinion. Where the community is old, wealthy and American, the traditional college preparatory course still holds sway. Where the tax-payers are chiefly of foreign birth, the classical languages have given place to modern languages. Industrial centers demand manual training, vocational and commercial courses and domestic science. Agricultural communities insist upon a large place for

agriculture. Some schools carry all these subjects; others stress one or more. The product is as varied as the community. The teaching power and personality of any able teacher rightly tempts many students out of the beaten paths. Just as the A.B. degree of the college and university no longer is a guarantee of classical culture, but rather a guarantee of four years of study of man's nature, history, discoveries, ideals, institutions, and place in the world and universe, under the teaching of accurate scholars, enthusiasts and seers (the necessary elements of a perfect faculty), so the diploma of our composite high school means little more than a preview of man, his work, and place in nature for the purpose of enabling the boy to find himself professionally or vocationally.*

That such a high school program presents difficulties many and great to any scheme of articulation between high school and college is evident.

HIGH SCHOOL AND COLLEGE ARTICULATION Courses must be multiplied in both institutions so as to allow freedom of choice to the groups of students animated by such divergent aims. And the question is being asked whether or not it is better that the complex high school should aim at simplicity and fit for a specialized college or whether we should increase its complexity and seek some means of articulating it effectively with a still more complex university. Both of these tendencies are actually manifesting themselves in the field.

Boston offers perhaps the best illustration of the specialized high school. It has Boys' Latin Schools and Girls' Latin Schools whose special business it is to fit for college entrance where the old-time curriculum is still maintained. Its English High Schools aim at fitting the students for entrance into scientific in-

*Ibid., pp. 243-44.

stitutions. Its Mechanics Arts High School aims at producing skilled workmen in the various manual industries. In addition to these, Boston supports a High School of Practical Arts, where girls are taught the various branches of domestic science, such as housekeeping, designing, art, millinery and dressmaking, and a High School of Commerce, where the practical work of the courses culminates in summer apprenticeships and a year of continuation work. Besides these regular high schools the city maintains a special Trade School for girls, an Industrial School for boys, and several evening and day continuation schools for the children of both sexes.

The differentiated high school would seem to be a move in the right direction, especially in the large cities, and

there are some reasons for believing that the same policy would ameliorate the situation in our larger universities. The report of the President and Treasurer of Cornell University for 1909 and 1910, and similar reports from some of our other leading institutions, furnish many suggestions that are well worth considering. The moral conditions revealed by Dr. Birdseye as prevailing in the larger student bodies, and the conditions of student life in Cambridge so vividly portrayed by Mr. Crane should at least make us pause to consider the matter before reaching a final decision in favor of the complex and undifferentiated type of institution which has grown up in our midst during the last few decades. Professor Hodgman, who adduces as his credentials to speak on the subject "graduation from a small college, twenty-one years of teaching in a western State University, nearly three years of experience as a state inspector of high schools, and four years of presidency of a denominational college," has this to say of the large university:

"There is a limit to the capacity of a university, and

this limit many of them have already attained. When the attendance reaches four or five thousand

MORAL the problems of buildings and equipment,
ATMOSPHERE organization of faculties, growth of faculty factions, housing and feeding of students, control of fraternities, athletics and 'sideshows' increase in geometric progression. More serious still are the social problems incident to the massing of unrelated, unsympathetic, inharmonious masses of students. Mob madness sweeps away the sense of individual responsibility. Lawlessness becomes general because popular, unpreventable and undetectable. Just as the natural depravity of the human heart finds license in the city's crowded streets, so theft, cheating, immorality, extravagance, dissipation of time and energies, thrive in the unfeeling, unseeing, uncaring mass of the big university. This virus of lawlessness is poured into the veins of the body politic feeding the sores of graft, official corruption, the greed of trusts, the selfishness of special interests. That social safety and intellectual and moral efficiency fix limits to attendance of students is tacitly confessed by the large private and denominational foundations in their recent stiffening of entrance standards and their merciless slaughter of the laggards, nor would the large and popular state universities hesitate to use like restrictive measures were they not hampered by politics, dependence upon legislative appropriation, and the legal rights of the increasing crowds of high school graduates for free state higher education. But whether these state universities wish it or not, the logic of facts will soon force them to face the social perils, financial waste and educational inefficiency of huge numbers. * * * So great state universities are confronting a complexity of organization, a diversity of student interests, an unwieldiness of administration, an increasing cost of instruction and living accompanying a decreasing efficiency of product, social

perils, fraternity and side-show problems which will force restriction of numbers or duplication of plant. * * * Nor should the fact be overlooked that the breaking down of public education on moral lines and the constitutional obstacles to a remedy are magnifying the need and value of the small college in the minds of law-abiding and Christian people." *

In this last sentence Professor Hodgman brings to light the most alarming element in the large state universities. Religion is banished by law. No effective sanction other than brute force is available for the enforcement of law and decent standards of morality. It is hard to excuse the Catholic parent who would deliberately send a son or daughter into a situation of this kind instead of into the wholesome atmosphere which pervades our Catholic colleges and universities.

The conditions in our elementary public schools are even more alarming than those which have developed in the secondary and higher institutions of learning and the criticism is more widespread. There is more confidence expressed by the irresponsible in what we are going to do after we shall have completely revolutionized the existing elementary school system than the most daring prophet of the future of our universities would venture to claim for them.

Walter Prichard Eaton, writing in *Munsey's Magazine*, November, 1912, reflects an attitude of mind towards the public school system which is rapidly spreading throughout the country: "America has long taken pride in her public school system; and yet, at least in some respects, her public school system has been undeserving of it. The trouble with the system was that it failed to educate at least four-fifths of the pupils. Otherwise it was all right.

*Ibid., pp. 245-46.

A great many people who have given the matter no thought still believe it is all right. But, fortunately, our educators, and in recent years even our legislators, have become progressives—in school matters, at any rate. They have felt the great new urge towards a better adjustment of society—all society, not a few chosen members—and our schools are now entering upon a new development. The first quarter of the twentieth century will be momentous in the history of American education. It will be known as the period when we made our schools vocational; when we adapted them to the needs of *all* the pupils, not a meager one-fifth; and, let us hope, when we took them out of the hands of little local school boards, composed of ignorant and unprogressive men, and put them into the hands of the state, or at least the county, and gave each small school enough money to run it properly. Every educator knows in his heart that the distinction generally made between cultural and vocational education is a false distinction.

“The curriculum of the old régime, leading through high school to the university, was, when it first took shape, just as vocational as a course in cabinet-making. It was designed to fit boys to be OLD CURRICULUM ministers, or followers of other professions; it was designed to give the requisite equipment for an intellectual vocation. Since then it has become a fetish—and nothing more; and it has woefully broken down as a means of meeting the needs of our complicated modern society. It is this fetish that we are now overthrowing. Let us take first the case of the rural or small village school. The ‘little red school house’ of hallowed tradition still exists, alas—but it is usually painted white. It is utterly inadequate to-day and a disgrace to our country.”

This writer has at least the courage of his convictions, nor does he lack dramatic power, but were he as familiar with the problems of education as he seems **UTILITARIAN** to be with the drama and the methods of **AIM** journalistic presentation, he would not be quite so sanguine of the achievements which he predicts for the first quarter of the twentieth century. Of course there is truth in what he says. We have just pointed out the original specialized aim of our American colleges and called attention to the fact that there was widespread discontent with the elementary school system, but there is in all this very little guarantee that we are going to change all of our schools in the immediate future into vocational schools. And even if we were willing to push such a revolution forward to an immediate realization, there are still many in our midst who would regard the change as a backward rather than a forward movement. Mr. Eaton, like many of the recent writers on this theme, seems to wholly ignore any other possible aim for education than the merely utilitarian one. There is a sublime disregard for fact in many of the passages of Mr. Eaton's readable article.

"To make the farms pay, modern scientific methods must be applied. To make the boys and girls contented, they must be brought to see how to make the farms pay, they must be made alert, they must be given fresh interests to compete with the lure of the cities, they must be educated out of their sloth and squalor. Can you do this by putting an under-paid, under-trained female teacher over an ungraded school, housed in an unsanitary box, with no equipment, no contact with the outside world, no life in the curriculum, which is the old rehash of the three R's? Of course you cannot. But neither can you have a better school if you leave each rural community to do the work itself. In the first place, the average rural

community cannot afford anything better. In the second place, it wouldn't if it could."

It is strange that the death rate is so low among the children who attend these unsanitary country schools!

And it is still more strange that ninety-three
PARENTAL per cent of the successful men of this gener-
AUTHORITY ation received their elementary education in
schools that have suddenly become so worth-
less! Country parents have a way of taking an interest in the teacher and in the school, and they are notoriously hard-headed. They do not want their children to be educated in the right way, but then they are only ignorant country people and foreigners, and the matter should be taken entirely out of their hands and vested in the state! As Mr. Eaton says: "The children from these schools, however, go out into the whole state, or, if they remain at home, vitally affect the welfare of the whole state. Therefore, it concerns the whole state to educate them. It is a hopeful sign that, in the past few years, state after state throughout the union—even Massachusetts, where the right of each town to run its own schools is most jealously guarded—has waked up to this fact and passed remedial legislation."

That our rural schools are in need of improvement will be admitted without question, but that on this account control of the schools should be taken away from those most vitally interested in the welfare of the children is quite another matter. The children must be given vocational education, for the decree has gone forth from Cæsar Augustus. And if the patrons of these country schools fail to get in line, let the authority of the state be brought to bear upon them. But it will not do to take Mr. Eaton too literally. He reflects the attitude of multitudes of well-meaning people who do fairly well in their chosen field of labor, but who are innocent of the real

problems that are taxing the best abilities of our trained educators.

The saddest part of Mr. Eaton's article is that, notwithstanding the fact that he is the possessor of an A. B. from Harvard, he does not seem to have even a glimmering realization of what culture means. Utility is the highest aim in life, and the only one that should be allowed to influence us in the education which we provide for our children. The only conceivable interest, according to him, that a child can have in any subject taught in school is that which arises from its contact with reality and from the ability to make money which it provides. It is the fact that Mr. Eaton is not alone in holding these views that makes it worth while to quote him.

Speaking of the graduate from the elementary school and his helplessness, he reveals the whole trend of the materialistic movement in education. The pupil, dissatisfied with school, leaves it as soon as the law will permit. "What does he do? What can he do? He has not been trained to do anything. If he gets a job, it is of the simplest kind at very low wages. There is little or no chance for him to learn any trade. Factories haven't time to teach trades. He drifts dissatisfied from job to job; he often loaf. He becomes that most pathetic of objects—a boy in his ripening teens, when he should be learning, merely drifting without anchor towards a stupid if not a degraded manhood. Where is the answer to this very real and very terrible problem, in your old 'cultural' school curriculum? There is no answer. The curriculum has utterly failed. The new education is finding the answer, however, in vocational instruction. Of course, Germany is leading the way. What the world would do without Germany to show how things ought to be done is hard to see! One of the first aims of vocational instruction, then, is to prolong the period of schooling, to keep boys and girls in school as long as possible during this

'dangerous' age, between fourteen and eighteen, as well as to fit them for a life work. They do it primarily by making education practical instead of bookish, by showing the pupil that study has a direct bearing on life, and can result in a better income, and so a happier future.

To do this properly, however, vocational instruction ought to begin before the fourteenth year, before the high school. It ought to begin back in the sixth grade. Educators have been dimly realizing this for years, and hence the prevalence of sewing, cooking, and manual training in the majority of our elementary schools.

But we have not gone far enough in relating such instruction to practical life and not nearly so far, the new experiments have proved, as the child itself is capable of going."

It must not be supposed that Mr. Eaton is here dealing with mere theory; on the contrary, he but sets in dramatic sentence a procedure which has already gone into effect in several parts of the country. Some years ago the Board of Regents in New York encouraged the movement which is looking towards the reduction of the elementary school period to six years instead of the traditional eight. Los Angeles has copied the German system, which differentiates at the end of the sixth year, and allows those children who intend to go to work as soon as possible to specialize in the direction of vocational studies at the age of twelve or at the end of the sixth grade in intermediate high schools. In Cincinnati and several other cities some manual training work is being introduced for one or more periods a week into the sixth and seventh grades. This plan, however, is meeting with no little opposition, as it tends to crowd the curriculum too much.

David Snedden, Commissioner of Education for Massachusetts, urges a differentiation in the work of the seventh and eighth grades, which amounts practically to the Los Angeles plan. This system works well in Germany, where it has been in operation a long time, but it would seem to be out of all harmony with the genius of our country and its institutions. It must inevitably tend to create a caste system, and however well this may work in a country like Germany, it would be disastrous for us. Germany has done great things in the educational field, and we have much to learn from her, but it does not follow from this that we can safely copy the German system in all its details. Her system is adjusted to a society that has well-established social laminae, and the child of poor parents elects, or his parents elect for him, at an early date, his career, and the work of his education is carried on accordingly. He takes a short course leading through the Fortbildungschule to an industrial career, or he passes up through the Real Gymnasium to the University and thus receives a training which will fit him for a career as an engineer or a captain of industry. If, however, the child comes from the upper classes, his educational career will lead him through the Classical Gymnasium and the University to one of the learned professions or to a life's work of productive scholarship. But in this country it is our boast that the child from the poorest home may, if his native ability and industry justify it, attain to the highest social plane. Early differentiation would seem to render this impossible, and it would, in consequence, restrict our supply of future leaders to the children of the rich. This would be an incalculable loss, as our best materials have frequently come from the homes of the poor.

GERMAN
INFLUENCE

EARLY
SPECIALIZATION

Before we can reach a decision on the desirability of injecting vocational education into our school system in all its levels or a further decision on the best mode of adjusting the new elements to the old curriculum, it will be necessary to reach an agreement concerning the legitimate aims of education in our country, and a clear-cut view of our educational aims would seem to be an equally indispensable prerequisite for a decision concerning the many urgent questions confronting us in the recent development of our secondary schools and colleges and their articulation with each other. Nor shall we proceed far with our task before we realize the necessity of a mutual understanding of the meaning of such terms as *cultural education* and *vocational education*.

THOMAS EDWARD SHIELDS.

EDUCATIONAL NOTES

Normal children who enter school at the age of seven show comparatively little difference in capacity to learn.

EQUALITY OF OPPORTUNITY AND EQUALITY OF RESULTS	They begin their school life on a plane of equal opportunity and apparently equal mental equipment. But inequalities soon become manifest. Differences appear in attention, interest, diligence, ambition, pride, fidelity, will-power, concentration and effort. Habits and interests are formed which must help or hinder, and achievement varies according to these conditioning differences.
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As the pupils advance upward, these differences rapidly increase. Habits as they crystallize become increasingly helpful or cumulative handicaps. We may say what we will about heredity and pre-natal differences—these must be recognized—but in the vast majority of instances the inequalities are due to post-natal conditions.

Parents cannot understand why some children succeed while others fail under similar conditions; they frequently decide that some are born to succeed, while others are born for failure. Parents and teachers would do well to consider how far they are responsible for the failures. Success has its price; nature has no bargain counter. Those who pay the price in time, diligence, effort, concentration and sacrifice will win; those who do not will fail. Equality of opportunity is provided in the school. But it is not equality of opportunity that is wanted by the masses, in education as in other lines of attainment, but between equality of opportunity and equality of results lies the middle term—equality of price.—*The Educational Exchange*, September, 1912.

The word "patriot" has perhaps been the most vilely misused of any term in English. Indeed, the word is not purely English, but comes to us already freighted with the ideals and associations of ancient Roman life and government. In its nobler use the word represents a fervid love of humanity and a devotion to those institutions of one's native country which have been conspicuous in human advancement. In its narrowest interpretation it signifies a multiplied selfishness, within local boundaries. In its degenerate use, however, it is synonymous with demagogue. All these significations are deep-rooted in both the ancient and modern use of the term.

As an emotion, patriotism seeks expression through the will in definite action. The most conspicuous expression of the emotion of patriotism throughout the ages has been the life of the soldier. In its noblest elements the ideal of the soldierly life embodies the highest self-sacrifice—the sacrifice of one's self for the larger whole. To die for one's country, or to offer to die for one's country, has been considered by all civilized peoples as the final act of self-sacrifice required of a patriot. Indeed, this has been the one universal appeal possible to men. To lead a forlorn hope is the acme of human inspiration, as it is the most spectacular form of self-sacrifice. If the commanding officer calls for ten out of a company of one hundred men to volunteer for specially hazardous service, the entire one hundred will offer themselves. In the war between Japan and Russia there were always Japanese soldiers who clamored to be included in the "sure-death" squads.

After subtracting from the situation all the purely spectacular elements and all the merely acquired habits of the soldier, there is still left a substratum of universal human appeal. If the idea of self-sacrifice did not in

itself touch the human sensibilities, no dressing of it up in spectacular form would give such permanent high regard as that accorded the soldier's profession in all history. There must be something more than the mere killing of men to make war glorious. It is that the patriot has offered his life in defense of others. The element of self-sacrifice is the only thing that can make war else than General Sherman named it——. It is in this connection that I call attention to the greatest paradox in human action as controlled by present-day standards of duty and honor, viz., that nearly all of us will respond to the human appeal if the call be loud enough and the sacrifice demanded be great enough. The soldier will die for his country without hesitation, but he will disgrace his country every day by the unworthiness of his private life. The average citizen has been trained to hear the loud call, but he has not been trained to listen to the still small voice. The late Professor James, of Harvard, wrote a brilliant essay on "The Moral Equivalent of War," but it seemed to me that he took hold of the problem at the wrong end. He tried to find in other occupations than that of the soldier a call to duty and self-sacrifice as loud as the drum beat. To me it seems wiser to train people to appreciate fine music and to feel the call to noble action which the lesser occasion may offer. Is it not a real human paradox that almost any one, except perhaps the most arrant coward, will rise to the loud call of grave emergency and give up life without regrets, while few of us will exert ourselves to make small sacrifices to meet small needs in others? Many a bank clerk will defend the bank's money with his life, who will not be honest in his own dealings with the same bank. Many a brave soldier has been a grafter in humble office in times of peace. Many a loud-mouthed politician forgets to enroll so he may vote in his own precinct. It is

not primarily that there are no calls to smaller and less spectacular duties, but that we lack the training which would make us sensitive to these calls. We do not yet see in these calls for lighter duties the same imperative-ness that we easily recognize in the louder call. The race as a whole will never respond to the smaller duties till we have all learned to see the deeper meaning of life involved in their proper performance. A new age must reconstruct ideals of life and show the supreme beauty of the finer possibilities now for the most part lying dormant in human nature. Undeveloped human nature will respond only to those ideals whose meaning it has already discovered. For the most part yet the human race has been engaged in developing the most insistent instincts because these forms have been of most use in conquering the wilder aspects of the world in which we live. We shall therefore have to train ourselves to see the beauties and hence to feel the appeal of the finer and higher things. Many persons never having experienced heaven in their own lives, would not recognize or appreciate it if found elsewhere.

There are, in my judgment, many signs of a marked development of this new sensitiveness to the human appeal of the less spectacular duties of life. The new patriotism requires that a man shall *live* for his country rather than *die* for it, though he must not omit the latter act when the circumstances demand it. It leads to constant small sacrifices of ease, comfort, convenience and advantage for the sake of others. It requires a new set of standards of work for human action, and substitutes the satisfaction of one's own conscience as reward in place of plaudits of the shouting public. It requires such reverence for the rights of others as to make the new patriot strive to apply the golden rule to his various social and political relations with his fellows. Real

patriotism is such love of country as will lead its possessor to help preserve and perfect its institutions by the very spirit of his daily living. The manner of a man's death means much; the manner of his daily living means vastly more.—LEWIS H. JONES, *Baccalaureate Address, Michigan State Normal College, June 16, 1912.*

A boy six years old was brought to the clinic by his mother and sister, aged about twenty-two. The boy lived at home with his sister, his mother and his father, the latter two being in middle life. He had been going to school about six months. During that time he had given no trouble concerning his conduct in the schoolroom. His teacher reported, however, that mentally he had been doing practically nothing. This was true, in spite of the fact that his sister spent a large part of every evening endeavoring to teach him his lessons for the following day. To this the boy did not take kindly, and usually the sisterly attempts to improve his scholarship ended in a domestic storm. The sister said he was stupid; the father said he was all right; the mother simply folded her hands in resignation and said nothing at all.

Outside the home some said the boy was a baby, and others said he possessed a wisdom beyond his years. With due gravity he would discuss topics ordinarily talked about only by grown people. When, however, he attempted to play with the other boys and in one of the usual quarrels that arise in boyville one of the other youngsters struck him, instead of fighting back he would immediately set up a wail and run home to his mother. Occasionally he attempted to play by himself with his automobile, but if he happened to upset it and fall out the same lachrymal result followed. This, according to

the mother's assurance, happened in spite of the fact that he was never out of the sight of his sister or herself.

In the evening he spent part of the time in the cellar working with his father, who was interested in mechanical contrivances. The boy could assemble the parts of electric apparatus, arranging the cells, wire, and bells so that they would ring. He could connect an incandescent light so that it could be lighted. He could start a gas engine in the cellar and operate it. For a six-year-old boy of rather light build, he made a good record in this particular line. In fact, it presaged what was revealed by the Binet tests, namely, that the boy was about one year beyond the mental attainment of the average child of his age. In school, however, he was counted backward; at home, by his sister, he was declared stupid.

The fact was he was mentally advanced, and the difficulty which he encountered arose from the fact that he possessed originality. It happened with him that he had a father who had accidentally hit upon the proper method of education by proceeding from the concrete to the abstract. The boy's perceptions were being trained as they should be for his age. He was not only allowed, but encouraged, to vent all the healthy curiosity of a six-year-old boy in seeing things, handling things and working with things. During his association with things, which to him were throbbing with living and vital interest, he was storing up visual memory images of inestimable value to his future intellectual development. The foundations of a true and permanent education were being laid, and laid so deeply and solidly that they would be able to bear any further intellectual edifice reared upon them.

On the other hand, there were great defects in his all-round development. His adult gravity was due to his association with grown people, and his babyishness to

the lack of that robust and vigorous masculine development which could come to him only by fighting his own battles in the world of his peers. Both of these faults would dwell in any similar boy in the same environment. With these three characteristics of infantilism, adultism, and originality, all quite naturally developing from his environment and from his innate impulses, the ordinary public school had no method of dealing. Framed and fitted as it is for the average typical child, it has no room in its system for the one who either lags behind or pushes ahead, and is especially confused and confounded by any pupil who is so original and self-expressive as to refuse to fit himself into its traditional molds. Hence this boy gave trouble in school, but the trouble that he gave was due to a very admirable trait, which in later life may make him one of the famous men of his time. In short, here was a mental deviate, but one who is distinctly not retarded, at least in anything except in his ability to play with boys of his own age.—ARTHUR HOLMES, *The Conservation of the Child*, pp. 101-103.

CURRENT EVENTS

PRESIDENT'S DECISION ON INDIAN SCHOOL CONTROVERSY

The decision of President Taft on the question of the religious garb and insignia in the Government Indian Schools was made public on September 22. In it the President reviews the controversy which was caused by the order of ex-Commissioner Valentine, issued last January, which forbade the use of the religious garb and insignia, and which was revoked by President Taft a week later. According to the present ruling those religious teachers who are already engaged in the Government schools will be allowed to remain, but no others will hereafter be appointed. The President's decision follows:

"In January of this year the Commissioner of Indian Affairs issued an order to superintendents in charge of Indian schools, directing that all insignia of any denomination be removed from all public rooms of such schools, and that the members of any denomination wearing a distinctive garb should not wear it while engaged in lay duties as Government employes. Although the propriety of such an order had been under the consideration of the Secretary of the Interior and the Commissioner of Indian Affairs, and although the Secretary had submitted the matter to me for discussion, the Commissioner of Indian Affairs finally acted on his own responsibility, without having first received the approval of either the Secretary or myself. Because of this circumstance I directed that the order be revoked and that action by the Commissioner of Indian Affairs be suspended until such time as to permit a full hearing to be given to all parties in interest and a conclusion be reached in respect to the matter after full deliberation. Accordingly the Secretary of the Interior has given a very full hearing to the parties in interest and printed arguments have been presented.

"In the first place it appears that all religious insignia have already been removed from the walls of Government schools by the voluntary action of those who put them there before the schools were transferred to the Government, and no question arises, therefore, with respect to such insignia, and no order is necessary. The issue, therefore, is confined to the question whether those persons engaged in teaching Indians in the Gov-

ernment Indian schools, and who are members of the Government civil service, should be required to lay off their distinctive religious garb while they render service as Government teachers.

"The Secretary of the Interior, after a very full and patient consideration, has reached the conclusion, stated in a letter to the Commissioner of Indian Affairs, that the order ought not to be made, and that those persons who are now engaged in teaching in Government schools as members of the Government civil service, and who are wearing the garb, should be permitted to remain in the service and while discharging their duties to wear the garb. I concur in this view, and the order as revoked will not be revived.

"The Secretary of the Interior goes into a very full discussion of the whole history of the conditions surrounding the teaching in Government Indian schools. It is evident that at first the Government gave very little care or attention to the teaching of Indians, and was quite willing to accept the services of any religious denomination engaged in missionary work which would take charge of the education of Indians and give them sectarian teaching, and we all should be most grateful to those denominations who were willing to spend the money and the effort not only to educate but to instill moral and religious principles in the young Indians who were wards of the Government. After a time, however, it evidently became the policy of the Government itself to assume the burden of the education of the Indians and to direct what it should consist in, and it is evident from acts of Congress that it was and is the settled intention of Congress that the general education of the Indians shall be secular and nonsectarian and that their religious instruction shall be separate and left to the volition of the Indians and to the care of the denominations to whose communion they belong. But in this transition state, in which the Indian youth are being transferred from sectarian to Government instruction, the ultimate purpose has not always been strictly held in view, and it has been a frequent method to transfer a whole school, previously under a Protestant or Catholic denomination, to Government control, and to include, in the transfer, all the teachers who had been engaged in this work in the sectarian schools and to incorporate them as a whole and as individuals in the classified civil service of the Government. The transfers thus have often been effected by the Government's renting denominational schools and taking over the whole plant and the teachers as well. It appears that out of 2,000 teachers in the Indian schools there are fifty-one who wear a religious garb and who are regularly classified members of the Govern-

ment civil service. To direct them to give up their religious garb would necessarily cause their leaving the service because of the vows under which they have assumed that garb.

"The Secretary of the Interior holds, as a matter of Congressional policy, that all orders hereafter made should be directed toward securing the secular and non-sectarian character of teaching; that this is the evident purpose of Congress from its legislation. He holds, further, that the wearing of a distinctive religious garb is not, as claimed by some before him, a violation of any constitutional limitation in respect to religion; that it does not violate the freedom of religion; that it does not constitute an established religion, and it does not prevent or impair the separation of Church and State. He sustains this view by reference to the authority of a well-considered case decided by the Supreme Court of Pennsylvania. He therefore finds that to allow the present members of the civil service who wear a distinctive garb to remain in the service until such time as their service may end, either by resignation, separation for cause, disability, or by death, is not forbidden by existing law or statute, and that while the method of transfers was a mistaken one, the circumstances surrounding them constitute an equity in favor of those who are now in the service and are wearing the garb which should prevent their being excluded from the service by such an inhibition.

"On the other hand, he finds that while the wearing of the religious garb is not a violation of the constitutional limitations referred to, a regulation forbidding the wearing of such a garb by teachers to be hereafter appointed would be equitable, reasonable and within the authority of the Secretary of the Interior to prescribe. This conclusion he establishes by reference to two well-considered cases, one by the Supreme Court of Pennsylvania and the other by the Court of Appeals of New York City. In the exercise of his lawful discretion as Secretary of the Interior, therefore, and in order more certainly to secure purely non-sectarian teaching in the schools, the evident object and aim of Congressional legislation on the subject, he believes it wiser that hereafter no such transfers 'in solido' of school plant and teachers of any denomination to the Government school should be made, and that no set of teachers wearing distinctive religious garb should be by order in the future incorporated into the Government civil service of teachers. His opinion is that while it is neither unlawful nor impossible for teachers in a distinctly religious garb to do non-sectarian teaching, it makes, as between denominations interested that only secular teaching be given, for more apparent equality of treatment not to increase or to add to those now in the service who

wear a religious and denominational garb. Those representing the denomination of the teachers having religious garbs disclaim any intention of submitting any more such teachers for examination as eligibles under the civil service rules. No order or rule, therefore, seems necessary to carry this purpose of the Secretary into effect.

"The action of the Secretary of the Interior is to maintain the 'status quo' by refusing to revive the order which was revoked, and by retaining in the service those now engaged in teaching, although wearing a distinctive religious garb, but to declare his intention strictly to pursue the policy hereafter of maintaining only non-sectarian teaching by Government teachers in Government schools, and, on the other hand, to leave to the various denominations interested full opportunity, out of regular school hours in the rooms of such Government schools, to conduct religious education according to the customs and the tenets of each denomination for the children who themselves or through their parents have elected to become members of such denomination. This solution, it seems to me, is very equitable as to existing conditions, is quite in accordance with the purpose of Congress, and ought to satisfy all persons in interest of the purpose of the Interior Department to do equity and at the same time to carry out the Congressional intent

"The action of the Secretary of the Interior is, therefore, approved.
WILLIAM H. TAFT."

CATHOLIC GIRLS' HIGH SCHOOL DEDICATED

The Catholic Girls' High School, Philadelphia, will be dedicated on the First of November, by the Most Reverend Archbishop Prendergast. The Reverend H. T. Henry, Litt.D., Rector of the Roman Catholic High School, Philadelphia, and Doctor Thomas C. Carrigan, of the Catholic University of America, are the speakers for the occasion. The High School began its actual work September 18 with an enrollment of 560 pupils. There are at present two courses, the General and the Commercial. It is hoped that the students who complete the General course may, at the completion of the Fourth year, be able to enter the Normal School, or take up college work if they desire. Those who follow the Commercial course may, after two years, receive a certificate of ability, but to graduate they will be required to complete the four years' course. The teaching staff has been formed from four religious communi-

ties: each community has been placed in charge of a department, so that the work of one does not interfere with that of any other community.

PUBLIC LECTURES AT CATHOLIC UNIVERSITY

The Fall Course of Public Lectures at the Catholic University began on October 17, when Doctor Frank O'Hara spoke on "The Political Economy of Alcohol." The program of the course follows:

October 24.—"Justinian and Charlemagne," the Very Rev. Dr. Patrick J. Healy.

October 31.—"Catholic Charities," the Rev. Dr. William J. Kerby.

November 7.—"Archbishop Ketteler: a Great Catholic Social Reformer," the Rev. Dr. James J. Fox.

November 14.—"Saint Francis of Assisi," the Rt. Rev. Monsignor Shahan.

November 21.—"Juan Luis Vives, Educator (1540)," the Rev. Dr. Patrick J. McCormick.

December 5.—"Literature and Politics," Dr. Charles H. McCarthy.

December 12.—"Medieval Welsh Romances: the Mabinogion," Dr. Joseph Dunn.

BEQUESTS TO CATHOLIC INSTITUTIONS

Among the numerous charitable bequests of the late Patrick Garvan of Hartford, Conn., the following were made to Catholic educational institutions: \$10,000 to the Catholic University of America, to establish a lay scholarship, to be known as the Patrick Garvan Scholarship, and to be in favor of a lay student from Hartford County, Connecticut; \$7,500 to St. Joseph's Seminary, Hamilton Heights, Hartford, Conn., to establish the Elizabeth Garvan Scholarship; \$6,000 to the Diocese of Hartford, for an ecclesiastical scholarship, to be known as the Edward J. Garvan Scholarship; \$1,000 to St. Thomas' Seminary, Hartford, Conn.; \$1,000 to St. Charles' College, Catonsville, Md., and \$1,000 to Georgetown University, Washington, D. C., to establish a prize in Oratory, the income of \$1,000

to be given the student "showing the highest proficiency in oratory;" \$1,000 to St. John's Industrial School, Deep River, Conn.

COMPLETION OF THE CATHOLIC ENCYCLOPEDIA

The presentation of the fifteenth and last volume of the Catholic Encyclopedia to Cardinal Farley by the editors on Saturday, October 19, marked the completion of this great Catholic literary work. The Cardinal, who has been one of the chief patrons of the project, warmly commended the editors for the accomplishment of so immense an undertaking within the short space of seven years. He spoke of the work as the most important literary and scientific achievement of Catholics in the English-speaking world. At the gathering and dinner given in honor of the editors were: The Rt. Rev. Monsignor Thomas J. Shahan, the Very Rev. Doctor Edward A. Pace, of the Catholic University; Doctor Charles G. Herbermann, Doctor Condé B. Pallen, the Rev. J. J. Wynne, S. J., editors of the Catholic Encyclopedia; Rt. Rev. Monsignor Joseph F. Mooney, V. G.; the Rt. Rev. Patrick J. Hayes, of New York.

PAPERS ON LEGAL EDUCATION

The Section of Legal Education of the American Bar Association which holds its meetings annually with those of the American Bar Association, and whose purpose is the study of the methods of legal education, held its last convention on August 29 and 30, at Milwaukee, Wis. Mr. Walter George Smith, of Philadelphia, Penn., was elected Chairman of the Section for the coming season. The following papers were read at the meeting: "The Work and Aims of the Section," by Mr. Hollis R. Bailey, of Massachusetts; "The Relation of Legal Education to Simplicity in Procedure," by Mr. John R. Winslow, Chief Justice of the Supreme Court of Wisconsin; "The Importance of Actual Experience at the Bar as a Preparation for Teaching Law," by Mr. Harlan F. Stone, Dean of Columbia University Law School; "The Recent Movement Towards the Realization of High Ideals in the Legal Profession," by Mr. Charles A. Boston, of New York.

TRINITY COLLEGE NOTES

The twelfth year of Trinity College opened with an attendance of one hundred and sixty students in the four regular classes, of whom twenty-eight are candidates for degrees in June. Many improvements have been made in the beautiful buildings and a large addition has been made to the extensive campus. Great interest has been shown by the students in the new department of biology, for the head of which the College has been fortunate in securing the Rev. Thomas V. Moore, C.S.P., Ph.D., of the Catholic University. Equally satisfactory is the coming of the Rev. Nicholas A. Weber, S.M., S.T.D., Professor of Church History at the Catholic University, for similar work at Trinity. Two other new members have been added to the teaching staff of 1912-1913, in the departments respectively of French and physics. Since the spring of 1912, Trinity College has been affiliated to the Catholic University of America, the first to join in what will soon be a nation-wide movement.

On October 24 the students tendered a reception to His Excellency the Most Reverend John Bonzano, D.D., Apostolic Delegate. Mgr. Ceretti, Auditor of the Papal Legation, introduced the president and the members of each class one by one. With Mgr. Bonzano were the Rt. Rev. Thomas J. Shahan, D. D., Rector of the Catholic University, and the University professors who are also on the teaching staff of Trinity College—the Very Rev. E. A. Pace, Ph.D., the Very Rev. T. E. Shields, Ph.D., the Very Rev. C. F. Aiken, D.D., the Rev. William Turner, Ph.D., the Rev. W. J. Kerby, Ph.D., the Rev. T. V. Moore, C.S.P., Ph.D., the Rev. C. A. Dubray, S.M., Ph.D., the Rev. N. A. Weber, S.M., S.T.D., the Very Rev. J. F. Fenlon, S.S., D. D., spiritual director of the Students; the Rev. J. W. Melody, D.D., chaplain, and the Rev. J. A. Floerssh, Secretary of the Apostolic Delegate. Following the ceremony in the parlors, there was a musical entertainment given by the students in the auditorium, when Miss Blanche Driscoll, president of the Senior Class, offered homage to the distinguished guest, and Mgr. Bonzano replied in a short speech of appreciation and good counsel. Mgr. Shahan also spoke briefly of the history of Trinity College. Mgr. Bonzano, Mgr. Ceretti and Mgr. Shahan dined with the reverend professors at the College and later met the students again informally. PATRICK J. McCORMICK.

REVIEWS AND NOTICES

The Conservation of the Child, A Manual of Clinical Psychology Presenting the Examination and Treatment of Backward Children. Arthur Holmes, Ph. D., Philadelphia, Lippincott & Company, 1912, pp. 345.

This book is Volume X of Lippincott's Educational Series, edited by Martin Brumbaugh, Ph. D., Supt of Schools, Philadelphia. The author, Dr. Holmes, assistant director of the Psychological Clinic, and assistant professor of psychology in the University of Pennsylvania, sets forth the aim of the book as follows: "The rapid growth of the new clinical psychology and the inauguration of Psychological Clinics in connection with various institutions have made the need of a book on this subject peculiarly felt by students and workers. The Psychological Clinic at the University of Pennsylvania was the pioneer in this country. Its sixteen years' existence, its accumulation of records and the present high state of organization to which it has been brought, make an account of its history and function especially valuable. This monograph aims to give a practical description of the inauguration and operation of a psychological clinic. Being practical, it does not attempt to go deeply into the abstract principles underlying clinic methods. While giving several systems of mental tests it does not, for example, offer any extended discussion of their psychological bases, nor does it enter into an exhaustive criticism of the definition and classification of mental defectives, but contents itself with pointing out how the more common criteria have been applied in practice. Nevertheless, the work is a unit in itself. It covers the field of clinic operations. It offers a practical guide to the psycho-clinician, and at the same time extends its discussions of retarded children far enough to make it valuable and interesting to the teacher, to the medical man, or any one else interested in child-welfare. It includes, therefore, tests and measurements gathered from different sources and compacted into a form readily applicable to the diagnosis of special children."

Dr. Holmes has hewn close to his lines throughout the book. He presents to the reader the results of many years' experience in the psychological clinic under the direction of Dr. Lightner Witmer, the pioneer in this field of applied psychology. While the book is primarily intended for the specialist, it is written in such a manner as to appeal to any intelligent reader who is interested in the problems of child-life. Naturally, the work is not intended as a bit of pure literature; its aim is utilitarian; nevertheless, it is a pity that more care was not exercised in the details of style and in proof-reading.

The brief historical sketch of the treatment accorded to the less fortunate classes of our children will prove acceptable to teachers and parents who have not time nor opportunity to consult the sources. The author's purpose in this introductory chapter, as, indeed, throughout the book, does not explicitly take into account many theoretical questions of popular interest which are naturally involved, nor does he at times seem to be aware of the suggestiveness of some of his facts. After setting forth the cruelty of the ancients towards unfortunate children, he notes, "The relentless cruelty of the ancients changed to kindness among the early Christians for whom Christ's ministry to the demon-possessed became a divine example. Notable leaders of the early Church, like the Bishop of Myra (the St. Nicholas of to-day), in the reign of the Emperor Constantine in the west about 300 A. D., devoted themselves to the care of these unfortunates, and Euphrasia, closely related to the royal household of Theodosius, retired at the age of twelve to the convent of Thebiad for the same purpose."

Science, therefore, is not the pioneer in this field of labor; the Church and her devoted children have been laboring in the field for more than sixteen hundred years. The Church's attitude, we are told, "changed to the lighter and more frivolous attitude of the Medieval period. When paganism broke out anew in the Renaissance, the old pagan attitude reappeared, a change which our author fails to attribute to its proper source, for he tells us "such friendliness, however, based only on fancy and superstition, could not be other than fitful and uncertain. In the Renaissance the pendulum swung back again towards the ancient cruelty." He seems to forget his earlier state-

ment that the Christian attitude is based on the example of Christ and the Church still remains true to the example of her divine Founder. In a materialistic world there is no room for the weak, in the struggle for existence and survival of the fittest they must be banished. The reformers early showed their lack of the spirit of Christianity in the treatment which they accorded to imbeciles, "Luther and Calvin both denounced imbeciles as 'filled with Satan.' As a cure for their condition, beatings, scourgings, and other forms of inhuman treatment were resorted to in order to drive out the possessing demon."

No one can read Dr. Holmes' book without being aware that the author is candid and wishes to be entirely fair, but it is equally obvious that the modern trend of the materialistic school finds expression in the new movement for the "conservation" of subnormal children. The eugenic ideal crops out at every opportunity. The inference from such passages as these is obvious enough. "According to the more conservative estimates, 100,000 to 180,000 defectives with irremediable nervous lesions, rendering them unfit for social life and propagation of their kind, live in the United States to-day. . . . Out of such public agitation and education must eventually grow the larger development of legislation which will not only expand itself in housing, feeding, and training imbeciles, but will see to it that the community protects itself from itself by careful segregation and prohibition of marriage among those known to be subnormal."

With legislation of this kind in prospect, it will behoove many suffragists and suffragettes to make a careful examination of themselves, or, better still, to visit some psychological clinic to ascertain with reasonable certainty to what classification they belong. There are so many imbeciles abroad that it is rather dangerous to pass drastic legislation with regard to them, unless the legislators be assured that they will not be affected by it. Such a passage as the following, coming as it does from the leading psychological clinic in the country, should make many a one pause before voting for any rash legislation regarding imbeciles: "Hardly to be distinguished from the normal child is the high-grade imbecile, and here the classification is especially difficult and can be made only by careful

and sometimes prolonged observation, though it is easy to distinguish him from the normal child who makes good progress in school. Between him, however, and the dull or backward school child there are, on the surface, no physical differences. It is only the closest investigation of his heredity and life-history that certain ancestral neurotic tendencies and accumulations of little departures from the normal are discovered, and that will finally decide the case. It is especially to this class of high-grade imbeciles, and to some extent middle-grade imbeciles, that the *idiots savants* belong." No matter what the mirror reflects, if you would be sure of your mental status, go back and search out your family tree; if you should happen to find a great great grand aunt and a seventh cousin who exhibited little departures from the normal, the Fates have you and the laws enacted under the interest of the Eugenic Society will see to it that you will be denied marriage and progeny and will be eliminated as rapidly as possible in order that your more fortunate fellow citizens, who are chiefly fortunate in not being related to you, may lift the race to a higher plane. "These aments [imbeciles, idiots savants, etc.,] often show the most remarkable talent in one direction or another. This, very frequently, takes the form of some manual dexterity, like drawing, wood-carving, or carpenter work. Sometimes music claims their genius and they accomplish wonders in a short time. Mathematics also attracts some, and the 'lightning calculator' of public exhibitions frequently belongs to this class. . . . Unless such high-grade imbeciles are carefully trained in habits of labor, and placed in an environment where they will not come into competition with normal men, they are likely to lose one job after another and finally drift into the vagabond or ne'er-do-well class."

Modern science has discovered that the Church did not understand how to deal with imbeciles and she proposes to remedy the evil. Each of us shall have to be tabulated and we shall have to abide by the infallible decisions of the psychological clinicist. In view of this, a pathetic interest attaches to a passage in Dr. Holmes' book in which he tells of the effort of a low-grade imbecile to bribe the attendant to change his classification to that of a high-grade imbecile.

Catholics will recognize the resemblance of the clinicist to a father confessor in the following: "To this may be added another reason why moral cases should be examined alone. There is always the possibility that a modicum of self-respect may remain to the bad boy. He, therefore, may wish to maintain his reputation for honesty and uprightness in the eyes of strangers who, he may assume, know nothing of his past. If, however, his case is fully described to the psychologist in his presence, the last vestige of hope of reform from this one source is gone. Oftentimes this means much when the psychologist is to become his adviser, possibly his friend, for several months. Under these circumstances it is advisable for the examiner not only to let the child tell his own story, but also to conceal from the child the extent of his knowledge derived from other sources. It is well to accept the boy's own account, and reserve other information in order to check up his statements concerning himself and to be forearmed against any surprises. If it be desired at any time to secure a full confession from a boy, this should never be done with the intention of humiliating him, and should never result in embittering him. It should be made with an idea that the slate is to be wiped clean and a new start made." This is a new expression for absolution, but then the clinicist has not been ordained and so cannot administer a sacrament. The clinical practitioner, however, has one advantage over the old-style confessor; he brings physical examination to the aid of examination of conscience and there are lady-confessors for ladies, and gentlemen-confessors for gentlemen. "The physical examination is usually made in a room separate from the regular clinic room. It is best, usually, to have as few persons as possible, it being necessary to remove much or all of the child's clothing in order to make the examination. The parents or others accompanying the child should be present only in exceptional cases. The physician, because of his professional standing, can secure admissions of moral lapses where no one else can. For the same reason, arrangements are made to have the girls examined by a medical woman, and a boy by a medical man."

The book is full of valuable hints. Every teacher should read it and a great many parents would find it helpful.

THOMAS EDWARD SHIELDS.

The Growth and Development of the Catholic School System in the United States. .Rev. J. A. Burns, C. S. C., Ph. D. New York, Benziger Bros., 1912. Pp. 421.

This book might be called Volume II in the History of the Catholic School System in the United States for it is a continuation of the author's earlier work on the Origin and Development of the Catholic School System in the United States. It takes up the subject at about 1840, the period of the great Irish and German immigration, and brings it down to the present time. It goes beyond the strictly historical, however, and presents material which will promote a better understanding of the reasons which gave birth to the Catholic School System and the principles for which it stands.

The history of the religious communities especially active during this period is not less interesting than that of their predecessors in the field, which the former volume contained. The accounts of each, which are necessarily brief because of the number considered, are tersely presented, and with the aid of the references added, will make the book a real contribution to the history of the teaching orders in this country. One notes that all of the communities are remembered, and that the main theme, viz., their influence on the schools, is not made secondary to the history of any community. The estimate of the relative influence of the communities of men in the development of the elementary school will be instructive to readers abroad who sometimes marvel at the preponderance of the teaching sisterhoods in our American Catholic schools. For the understanding of this condition and many others which have an economic aspect, a special chapter on the Economic Side of the School Question is added.

The history of the discussion of the School Question as it was maintained by Catholics and Protestants, and the controversy which resulted from the divergent views of Catholics themselves, the author has tried to treat objectively. He has for the most part succeeded, but even the historian must find it difficult, if not impossible, not to be affected by the views on which there is among Catholics of the present time so great an unanimity of opinion. The result of the discussion on the de-

velopment of the schools is for the historian the important factor, and this in the present instance has been well shown. With such a theme in mind, the reader will, it seems, duly appreciate the Poughkeepsie, and Faribault Plans and the other arrangements for the conduct of State-supported Catholic Schools which Doctor Burns faithfully records. The chapters on the schools of foreign nationalities, the German, French, Italian, Spanish, Bohemian, Greek, etc., offer fine vindication of the policy adopted by the Catholic hierarchy in regard to the education of the immigrant children, and the survey of current movements and problems with which the work concludes, will convince the unprejudiced and the liberal-minded of the mighty service which the Catholic Church is destined to render to education in this country. Catholics should be glad to give the book and its companion volume a wide circulation.

PATRICK J. MCCORMICK.

The Catholic Educational Review

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THE CATHOLIC SPIRIT IN EDUCATION *

"Wisdom hath built herself a house."—Prov. ix., 1.

These words form one of the most mystical texts in the Bible; and if to-day I venture to use them in a literal rather than in a mystical sense I trust I do not infringe on the duty of reverence. For the halo which religion throws around this High School, the venerable presence of the ecclesiastical head of this diocese and the loving assistance here of the spouses of Christ who have dedicated themselves forever to the education of Catholic youth—all this would be an excuse for interpreting literally the words of my text. I do not, however, rest my apology upon even such a notable sanction as this; for a Catholic school can, on its own merits, and with the most literal of meanings, verify the words, "Wisdom hath built herself a house."

My text embodies the Catholic spirit in education—the spirit of Wisdom, which first seeks out the end to be attained, then determines the proper means to that end, and finally provides the means. This Wisdom hath built herself a house—the Catholic Girls' High School of Philadelphia; for while Catholics here have given most generously of their limited means to build and maintain a mag-

* Address delivered at the dedication of the Catholic Girls' High School, Philadelphia, November 1, 1912.

nificent system of elementary schools, they nevertheless realized that the system remained incomplete, until such a building as this should have been dedicated to the God of Wisdom. To-day, then, Philadelphia has the proud distinction of being the first American city to have a complete course in elementary and high school education provided for its Catholic people.

But what is this wonderful spirit, whose enthusiasm will not be daunted by any difficulties, whose beauty and inevitableness constitute so familiar a fact in our thoughts and lives, and yet whose marvelous and daily expanding activities are so inexplicable—and perhaps irritating—to our separated brethren.

AN INSENSATE CRY

Until recently I had thought that only the most obstinate and vulgar of prejudices could hide from the eyes of our fellow-citizens of other faiths the spiritual beauty, the high ideal, the living faith and its active fruits found in our Catholic education. I had thought that the sacrifices we make in order to realize our ideal could command only respect and deep admiration. I thought, finally, that every person of sincere mind must admit the anomalous character of a civilization which pretends to justice and equity, and yet taxes Catholics for the maintenance of an immensely costly system of schools which Catholic parents, for conscientious reasons, will not have their children attend.

This, I say, was my thought, until it was abruptly dislodged by a conversation I had with a cultivated, well-read, intelligent gentleman, the graduate of a famous university and, although a Protestant, a reader and professed admirer of the works of Cardinal Newman.

We were in friendly converse, when suddenly, like a bolt from the blue, came his declaration that Catholics seemed to want everything in America—nay, even wished

Protestants to pay for Catholic schools! The attack was made without any relevancy to our previous conversation, so far as I can recall, and it was delivered in a tone of evident indignation and resentment, as if my mere personality symbolized an affront to some cherished convictions. The attack was so sudden as to be somewhat disconcerting; but I think my hesitation in replying was due not so much to its suddenness as to its abysmal disregard of the plainest facts of the case and its scarcely credible inconsequence and illogicality. But I can readily believe now that his mind is typical of that of many of our separated brethren, and I can better understand how it was possible for some of the people of Ephesus to attempt the smothering of Christianity with the unceasing cry, "Great is Diana of the Ephesians! Great is Diana of the Ephesians!" It was an insensate cry; but so, too, was that of the legal-minded Romans who, unmoved by the gentle lives, the pure ethics, the brave constancy of the early Christians, filled the Coliseum with the insistent demand, "*Christianos ad leones! Christianos ad leones!*" The cry has changed in our days, and the inoffensive lives, the high ethics, the pure patriotism, the educational sacrifices of Catholics, have their only answer in the party shibboleth, "The Little Red Schoolhouse! The Little Red Schoolhouse!"

Now, what answer should I have made to my friend, the university graduate? I might indeed have patiently pointed out to him, first, that the shoe was obviously on the other foot, and that, to the shame of our separated brethren, they were content to have their children educated partly at the expense of their poorer Catholic fellow-citizens. I might have pointed out to him, secondly, that a minority has some rights which a majority is bound to respect and that earth knows no higher rights than those of conscience, violated though these now are by a system which blindly and suddenly refuses to recognize their prerogatives. I might have pointed out, thirdly,

that the educational tolerance of Protestant Prussia and of Catholic Belgium might well be imitated by a Republic like ours, which so loudly boasts the religious equality of its citizens before the law. I did not, however, make use of any of these arguments. And indeed, if they were not self-evident to a man of culture, it is doubtful if any verbal presentation of them would have availed much.

TWO OBVIOUS FACTS

The way in which I chose to answer him comes pretty near to the heart of my theme, to the meaning of my text. I first of all called his attention to the historical fact that the Catholic Church has had a very long and varied experience precisely in this matter of educating the world, and that, as it is an enduring corporation, and not a haphazard series of teachers, it was able to store up the lessons of its experience, and could thus, even in a human way, attain that wisdom which is, humanly, the fruit only of long age and wide experience. My friend was, as I have said, a reading man, and perhaps his imagination reproduced, as I spoke, many a romantic page of world history.

The first page to be recalled by his memory would naturally present the picture of the Founder of the Catholic Church, the Great Teacher Himself, rebuking the officious Disciples who would keep the children from Him and uttering His memorable invitation: "Suffer the little children to come to Me, for of such is the kingdom of God." Now, if this picture framed itself in my friend's mind, it certainly should have startled him, for although nineteen hundred years have passed by since that memorable utterance, the teaching Church still follows the example of the Great Teacher. In every classroom of her schools she places proudly and lovingly the image of that Teacher of mankind, with the divine arms still extended to embrace all the children of men. Daily do the lips of her teachers repeat to the children so loved of Christ His

words of eternal truth, His works of undying love. If by some miracle Christ Himself should one day enter our schoolrooms in that visible humanity which nineteen hundred years ago clasped the children to His Sacred Heart, oh, with what transports of joy would he be welcomed! How eagerly would the lessons of truth and of duty that should fall from His lips be received and treasured! And yet it is the simple truth to say that He would merely repeat the lessons already rehearsed, year after year, in this twentieth century of the Christian era, by the teachers in our schools. For he would again declare the necessity of baptism and of belief in Him; he would speak of heaven as the reward of virtue and of hell as the punishment of vice; He would speak of the Father who sent Him and of the Holy Spirit, the Paraclete, and He would again declare that He was with His Church until the consummation of the world.

What I am saying is the most obvious fact in Catholic education. Did my friend reflect on the equally obvious fact of secular, or public school, education, that the Saviour of men would not be permitted, in any of its schools, to gather the children around Him and to speak to them of heaven and hell, of baptism, of the Holy Trinity, of His Church and of His perpetual presence there?

I have said that such a picture as this should naturally occur to my friend as he reflected on the long history of Catholic education. But what other significant ones must also have presented themselves! For through the portals of that Church passed the cultured peoples of the Roman Empire, the barbarians of medieval Europe, the savages of America, of Africa, of the isles of the sea. What a long, a wide, a varied experience this has been in educating that world which she was divinely commissioned to teach by command of Christ: "Go, teach all nations!"

Surely, even in a human way, this marvelous corporation called the Catholic Church must have laid up great

stores of wisdom in the course of such an experience. Whatever views, therefore, she entertains on so vital a matter for civilization as the education of the young may not lightly be disregarded.

TWO OPPOSING CAMPS

Having insinuated this first argument to my friend, I next pictured the Church as standing upon some high mountain and gazing down, like our Saviour in the Gospel narrative, upon all the nations of earth. From her eminence she perceives, as it were, the movements of great armies of men. In the midst of the confusion and complexity of the movements, however, she discerns a gradual alignment of men into two great opposing armies. Sometimes there is an apparent desertion from one side to the other, of men in groups, of men singly; but always the line of cleavage is becoming more and more distinct and evident. It is very clear to this watcher upon the mountaintop that the whole world of men is dividing into two opposing camps and that there will be a battle to the death. Meanwhile, the issue to be decided is also becoming increasingly clear. It is simply this: Shall God rule in His world, or will that world try to get along without God?"

Now, what might be termed the base of supplies of each army is the great matter of education. If all the sources of education be secularized, it needs not the wisdom of the Catholic Church to foretell the result. Any man of prudent vision ought to be able to prophesy that the tree will be inclined precisely as the twig is bent; that an education which tries to get along without God is simply preparing a race of men who will also try to get along without God.

Perhaps the saddest feature of this coming conflict—nay, of this conflict which now is on—is that believers in God and in His Christ, who should be with the Catholic Church in its stand against secularism, are laboring with

an incomprehensible blindness against us. They think (and in this point think correctly) that every triumph of the secularist spirit is a partial victory over the Catholic Church, forgetting that it is also a partial victory over Christianity. And meanwhile they fail to read aright the lesson taught by the whole history of Christianity, namely, that while the Church can be hampered in a hundred ways in her divine task of teaching the world, she never can be exiled from that work; that no weapon raised against her can prosper; that her work can end only with the consummation of the world.

This clamor for purely secularized education on the part of our separated brethren is to us simply incomprehensible. Horace Mann's view that education would counteract crime has been disproved by the cold logic of facts. But any sane reader of history, or any thoughtful reader of the human heart, could have foretold what has actually happened in America, namely, the hideously increasing number of crimes, year after year, as secular education became more widespread. France is now repeating this old, old story. The growth of her secularized education has been paralleled by the growth of criminality among her youthful citizens.

THE CATHOLIC SPIRIT MISUNDERSTOOD

My text embodies the Catholic spirit in education. You are aware that it is generally misunderstood by our separated brethren. Some of them appear to believe that it is, first of all, a spirit of antipathy to American institutions. A sufficient answer to this misapprehension is written broadly over every page of American history; for that very Catholic population which is taxed by the State for the support of public schools, and which taxes itself to maintain out of its slender resources a magnificent system of Catholic schools is a population which has poured out its blood in unstinted measure on every battlefield of the Republic, in order that American insti-

tutions might safely endure. This would be a sufficient answer to the misapprehension entertained by some of our separated brethren.

But there is another answer, easily ascertainable by any one who studies carefully the character of our schools and the course of studies given therein. Such a student of comparative pedagogy ought reasonably to conclude that our schools are in reality the sanest nurseries of true patriotism, for the reason that, while they do not neglect the ordinary methods of instilling patriotism in the young, such as flag exercises and the singing of patriotic songs, they recognize that emotional appeals of this kind must be in their very nature somewhat transient in character, and they are therefore solicitous to add an appeal to the intelligence and the moral sense of their pupils. Due respect for civic superiors and rulers and proper obedience to the laws of the land are inculcated not as the dictates of a vague "patriotism" or an emotional "civic pride," but as the will of God Himself, the source of all legitimate authority upon earth. It follows that the Catholic spirit in education is not one of antipathy to American institutions, but that, on the contrary, it constitutes one of the strongest bulwarks of the national security.

There are others who believe that our spirit is one of religious fanaticism, and that we lay too great emphasis upon religious education in our schools. This objection also rests upon a misapprehension of the simple facts of the case. True it is that we consider the inculcation of religion and of morality quite as important as that of patriotism or of arithmetic; and we have no desire to minimize its importance in the slightest degree. We are convinced that eternal destinies hang upon the proper estimate of that importance. We are further convinced that, since morality must have its basis and must find its only trustworthy sanctions in religion, the very welfare of the State itself is ultimately dependent upon the

moral training of its religious-minded citizens. It is pleasant for us to know that this great truth has at last dawned upon the thoughtful publicists and educators of America, and that Catholics no longer stand alone in this matter.

TESTIMONY FROM OUTSIDE

I may be permitted to quote in this connection the words of Prof. George Trumbull Ladd in his volume entitled "The Teacher's Practical Philosophy," issued this year. Dr. Ladd is a veteran in the field of philosophy, taught philosophy for many years at Yale and is the author of many works. In his preface he remarks that "in this country there has been slowly gathering the conviction that our system of education, from the public schools of primary grade to the graduate and professional schools connected with our universities, has not been productive, as it should be, of the right sort of men and women to conduct safely and wisely and righteously the affairs of Church and State." He further expresses his view "that the lack of discipline, through moral and religious motives and in accordance with moral and religious ideals, in the home life, in school and in college and in society at large, is the prime source of all our national evils as far as they are connected with the educative processes as now in vogue." He also believes "that these evils are very deep and large at the present time and will be most difficult to cure or even greatly to abate under existing conditions. * * *" Had a Catholic educator written thus, the public might easily consider him a fanatical alarmist. Dr. Ladd's words—really terrible in their calmness of expression—are not the utterance of Catholic bias in religion, or of immaturity of mind, or of narrowness of experience, or of shallowness of insight.

But, indeed, all true lovers of their country who have given this question any intelligent study are laboring

earnestly to effect a change in the public school system such as will assure proper attention to moral education. This thoughtful portion of our fellow-citizens are with us in desiring the result. They would willingly have the public schools spend even more time than do our Catholic schools, in attaining the desired result. They differ from us only in point of method. In view of this notable concurrence in our immemorial convictions, it would be very unwise to object against our Catholic schools that they spend time in inculcating religion and morality.

SOME MISAPPREHENSIONS

The charge, however, seems to be that we spend too much time upon such subjects. This, as I have said, is a misapprehension arising from simple ignorance of the facts of the case. Much—I might say most—of the religious training given in our schools is not formal, but indirect or implied. It is in the air of unaffected piety which the pupils breathe in the classrooms; it is in the obvious religious sanctions bestowed upon their efforts to attain natural knowledge; it is in the beautiful illustrations afforded by their teachers, of self-denial for the love of God; it is in the implication of the twofold destiny of man, here and hereafter. With all these helpful surroundings, constituting what may be called the “atmosphere” of a Catholic school, much time need not be given to formal instruction in the simple truths of religion and the moral duties dependent upon those truths. Let me repeat, however, that we have no desire to minimize in this exceedingly important matter. Sufficient time is given to formal religious and moral instruction; but emphasis is not laid upon it to the neglect of secular knowledge.

Just here we meet with a misapprehension, based on the preceding one, that because of the time given to religious instruction in our schools they are inferior, educationally, to the public schools. We might answer this in-

dictment, which alleges no facts in its support, by a simple denial and a call for the evidence. Happily, we need not adopt this perfectly just attitude. We have merely to open our eyes and beg of our antagonists kindly to open theirs also, to the immense amount of adverse criticism to which the system of public education has been for so long a time and still is now subjected, even by its most ardent supporters, because of the lamentable educational output of that system. Now, the reason commonly assigned for this educational failure is the great amount of time devoted to educational experimentation, to the exploitation and testing of mere theories, to the adoption of studies which some taxpayers unwisely clamor for—in short, to what are commonly styled educational “frills, fads and fancies.” The amount of time devoted to such things is much greater than that which Catholic schools give with sober sanity to religious training. Our schools give a coherent, well-balanced, carefully planned course of instruction in secular knowledge, and in doing so find time in which to train their charges also in religious and moral knowledge. It would be easy to quote glowing appreciations of our Catholic schools and of their educational output from non-Catholic sources. We have little to fear from any just examination and comparison of results.

A third misapprehension entertained by some of our separated brethren is, I think, that the Catholic spirit in education is one of ecclesiastical tyranny; that the laity prefer the public school system, and would make use of it in all circumstances were it not for the priestly influence to which they are subjected, an influence which exacts heavy toll from an unwilling population for the support of Catholic schools.

What shall we say in answer? First of all, there is the plainly truthful and appropriate retort that “people who live in glass houses ought not to throw stones,” and that our objectors do, as a matter of fact, live in such houses.

They succeed in having Catholics, who form a very large minority in our mixed population, taxed, and taxed heavily, for the support of schools which Catholics do not desire for the education of their children. There can be no question that this is a great and patent educational tyranny, and that it hardly lies in the mouths of those who support such a tyranny to charge Catholic authorities with financial exactions for the support of Catholic schools. I say that, even were the charge absolutely true, it should not decently come from such a quarter. But let us now descend to questions of fact and inquire, Is the charge true? To answer this question exactly we need only reflect on the fact that, outside of State or municipal taxation, part of which goes to maintain public schools, there is no method known to man for compelling anybody, in a free civilization like ours, to give money to any cause whatsoever. Whoever gives to any coffers other than those of the State gives freely, although it is true that he gives because of some sufficiently compelling motive, whether of charity, or of benevolence, or of religion, or of patriotism, or, finally, of self-interest. Catholics support their schools because they feel that it is a duty so to do; just as the citizen risks his life to defend his country because he feels it his duty so to do. If we do not impugn the patriotism of the latter because it is found expedient to have orators expatiate loudly on his duty, neither may we justly impugn the religiousness of the Catholic who supports his schools because, perhaps, he needs at times to have his duty pointed out to him.

THE MIRACLE OF CATHOLIC EDUCATION IN AMERICA

The miracle of Catholic education in America (for it is a miracle in its splendid dimensions, its inadequate resources, its herculean but unobtrusive labors in spite of misapprehension, obloquy, derision, its divine spirit of self-denial exhibited in its teachers, who alone have made that miracle a possibility by their devoted and lifelong

service in the interest of Godlike ideals)—this miracle, I say, cannot be so easily explained by the pleasant theory of priestly influence and popular submission. Let those who think such easy explanations tremble for the patriotism of Americans when they recall the exactions of the draft in Civil War times, or reflect upon the inducements of salary and lifelong pensions dangled as bribes before the wavering gaze of the prospective volunteer.

The simple fact of the matter is that the Catholic school is deeply rooted in the affections of the Catholic people, just as love for American institutions is deeply rooted in the hearts of American patriots. The splendid occasion that brings us here to-day offers a striking and beautiful illustration of the truth I have stated. The Catholic population, taxed by the State for its schools and freely taxing itself for its own schools, finds itself confronted with the desirability of having Catholic high schools. It already maintains elementary schools, colleges, universities, scattered throughout the length and breadth of this land, and supports all these without any assistance, even the slightest, from the State. Shall Catholics assume the additional burden of high schools? The question has been carefully discussed for some years past by the Catholic Educational Association, and has been decided in the affirmative by that highly representative body. It is very clear, nevertheless, that the added financial burden will not be a light one.

Now, at this juncture, what happens? A Catholic lady, imbued with the spirit of Catholic education, spontaneously offers one hundred thousand dollars as the initial contribution to a fund for building a high school for Catholic girls. Pastors and flocks alike, perceiving that the ideal can now be realized, hasten with substantial contributions to swell the fund, and behold, the dream is at last realized, and Philadelphia has a Catholic Girls' High School! The miracle of Catholic education in America receives to-day its latest accentuation in this

building, the fruit of a generous, uninfluenced Catholic piety. Nor does the miracle lose any of its impressiveness from the fact that this High School must still look with sublime confidence to the continued generosity of our people for its perfect equipment and its continued maintenance.

A FURTHER ILLUSTRATION

Where now is the bogey of ecclesiastical exaction and popular submission? But Philadelphia can, very happily, offer a further illustration to show how wide of the mark is this fancied explanation of our educational miracle. For the past twenty-two years Philadelphia has had a free Catholic High School for Boys. Did the thought of it originate in the mind of some over-zealous priest? The story of its genesis can be told very briefly, and I think it both interesting and appropriate.

Thomas Edward Cahill was born in Philadelphia in the year 1828. At that time there was no parish school near where the family lived, and in due time the boy was sent to a public school. He completed an elementary course of study there, and with such success that when one of the teachers fell ill the young lad was appointed by the principal of the school to fill the vacancy temporarily. He was then something over thirteen years of age; but his ability was considered as supplying for the deficiency in age, and at the end of the term he received the salary ordinarily paid to a teacher of recognized standing. He then entered the Central High School, which he left in a short time in order to take employment in a ship chandlery at Twenty-sixth and South Streets, where he worked hard, early and late. About this time his mother fell sick, and the young lad, then only fifteen years old, became in effect the head of the family, inasmuch as his father, a contractor in railroad work, was forced to spend much of his time away from his home. The mother died, and Thomas, at the age of

eighteen, started in business for himself. He placed over his store the characteristic motto: "The nimble sixpence is better than the slow shilling." I do not purpose to follow him further in his honorable and highly successful commercial career. He died while acting as president of the Knickerbocker Ice Company, possessed of a fortune and with a name honored throughout the city for business acumen and integrity. It had been observed of him that, while obviously a wealthy man, he lived simply, and did not spend his wealth in such enjoyments of leisure and of travel as men ordinarily look forward to in compensation for years of toil and of business cares. To friends who, after the fashion of the world, remonstrated with him and counseled him to spend in enjoyments what he had gathered in toil, he merely replied that he cherished a design, for the accomplishment of which he was content still to labor on, and for which he wished to make all the money he could. The mystery of his life was solved, however; when his will was made public, for in it he directed that, outside of some minor bequests, all of his estate should go to the founding of a free Catholic high school in Philadelphia. He directed further that preference should be given in every case to the graduates of the parish schools when there were more applicants for admission than the High School could accommodate.

Now, the Catholic High School for Boys is a standing and perpetual refutation of the charge of ecclesiastical tyranny in education. First of all, its idea originated in the mind, not of a priest, but of a layman. Secondly, this layman was not himself the product of parish school training, and cannot, therefore, be looked upon as simply manifesting the spirit inculcated by that training. Thirdly, he was not an academic theorist, nor was he an emotional-minded man, but a hard-headed, shrewd, careful and successful man of business, but withal a man of deep religious convictions. Fourthly, the thought in his mind was not merely to found a Catholic high school, but

as well to encourage, by the entrance requirements he himself laid down, the parish schools of this city. I have already shown the significance of this fact—for Mr. Cahill was never an alumnus of a parish school. Further illustration of his devotion to the cause of religious education is found in the bequest in his will of an annual grant of \$1,000 to St. Patrick's parish school.

At this point some objector might say that the vanity of having their names perpetuated by educational institutions might lead some men to make a notable benefaction to education. Mr. Cahill, however, made his will in 1873, and in it not only did not give his name to the High School, but made a provision which eliminated the possibility that even a grateful posterity should do this in his despite. He provided the name—"The Roman Catholic High School for Boys"—in his will; and this name bears no hint of the name of the founder. He died five years later—and in the interim yielded to no thought of vanity, but persisted in his original naming of the High School. And herein I think we may reasonably find one of the finest illustrations of the Catholic spirit in education, the spirit which leads its most devoted exponents—the teachers in our schools—to hide their individual personalities under the religious garb common to all the members of an order and to replace even their family name with that of some merely historic servant of God.

What I have just said concerning the High School for Boys finds its happy parallel in the great benefaction which made possible this splendid High School for Girls. Its idea was nourished in the mind of a laywoman, and it does not bear her name. It shall be known forever simply as the Catholic Girls' High School.

THE END OF ALL OUR KNOWING AND STRIVING

Wisdom hath built herself a house—this is the spirit of Catholic education. The end of all our knowing and striving is the eternal possession of God; and an educa-

tion which overlooks this supreme end is an unwise education. Without the gleam of this final end to brighten the pathway of our lives and to govern its direction a man of sense must perceive how little there is to spur him on to reasonable endeavors, and our great American poet has justly pictured the melancholy outlook:

“Our little life runs rippling by and glides
Into the silent hollow of the past:
What is there that abides
To make the next age better for the last?”

A properly directed education, on the other hand, recognizes that while knowledge is indeed highly important, it is only a series of stepping-stones by which we can ascend to heaven or descend to hell. Wisdom is the climber, with her face towards the mountain. For bootless is all our striving if it lead us not to God.

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THE CATECHISM IN HISTORY

Long habit has made us so familiar with the word "catechism" and with the thing it stands for—the little books with questions and answers recalling some of the most trying days of youth and some of its most tender memories—that we are apt to overlook the long historical evolution through which both word and book have passed before they reached us in their present meaning and well-known form.

Yet this gradual evolution embodies the results of many centuries of intellectual effort, and the pages that tell its story are adorned with some of the greatest names in the annals of the Church. They tell us of a continual struggle with ignorance and vice, of the humbling of proud Romans to the adoration of the despised Cross; of the rescue of barbarian tribes from the cruel and degrading superstition, of the training of fierce warriors into docile children; of the efflorescence of a popular art, "primitive" in its simplicity as well as in its appeal to the soul of a people just emerging from darkness; they tell us of the unremitting toil of priest and schoolmaster and scribe before printing came to their assistance.

Many documents remain to be unearthed before a complete history of the romantic booklet can do full justice to the vicissitudes, the triumphs and defeats of its long past. For partial failures ever trailed closely its progressive career; and as late as the sixteenth century the author of "*Practica Catechismi*," probably Bl. Peter Canisius himself, wrote this blunt assertion: "*Die Juden wissen besser jren Talmuth, und die Turcken jren Alcoran, das ist jr lehr, als vil Christen unsern Catechismus—*

the Jews know their Talmud better, and the Turks their Coran than many Christians know our catechism.”¹

The documents, as they come to be published, will also offer convincing proof that, contrary to the assumption of non-Catholic scholars who date all progress in pedagogy from the time of the Reformation, the catechism had long before laid the foundation—and laid it with the permanence of a Gothic cathedral—of all that is best in modern pedagogy.

Even that much-vaunted preventive of freely elected or arbitrarily imposed ignorance, compulsory school attendance enforced by specified penalties, was a part of Charlemagne’s school legislation.² Circumstances militated against a complete execution of his plans, so that he was obliged to mitigate the punishments meted out to delinquents. Yet it is not amiss to remark that this law was “modern” in the ninth century.

What recent research has done to put the catechism in its true light is sufficiently interesting to merit being briefly set forth.

I.

The word “catechism” as the title of a book explaining the principal Christian doctrines in the form of questions and answers was first used by Luther.³ It by no means follows, however, that such books did not exist before Luther’s time: they did exist, and in great numbers, as will appear from the following pages, but they bore other titles. Moreover, before Luther’s time the word “catechism” was used to designate catechetical instruction imparted either orally or with the help of a

¹ KATECHETIK, Gatterer-Krus, 2te. Aufl., Innsbruck, F. Rauch, 1911, p. 49. The various points touched upon in this article will be found developed at length in the above volume, and in a forthcoming English translation of the same.

² Op. cit., p. 34.

³ Op. cit., p. 41.

book, together with all the liturgical functions preliminary to baptism. This leads us at once to inquire into

A. CATECHIZATION IN THE PRIMITIVE CHURCH.

It is well known that, in contrast with our modern practice, this catechization, up to the sixth century and the disappearance of the catechumenate as an organized institution, was almost exclusively confined to adults.

The records that have thus far come to light show that, until the middle of the second century, the catechumenate was not the elaborately organized institution it became later on. However, documents such as the *Didache*,⁴ the *Epistle of Barnabas*,⁵ Justin Martyr's *Apology*,⁶ give us a clear idea of the moral and dogmatical doctrines taught the candidates for baptism.

The catechumenate came into existence, not at once by decree of the ecclesiastical authorities, but gradually, by prescriptions the necessity or opportunity of which was dictated by experience. Towards the end of the second century we see in various literary documents of the time, the catechumenate in process of organization; it reached its zenith in the fourth and fifth centuries, to decline rapidly afterwards. How was the catechism taught to these converts? It was taught to them by word of mouth in three successive stages, as they came to belong in turn to the three different classes of: catechumens, competents, neophytes.

The "catechumens" were all those who had expressed a willingness to become Christians, whose demand had been granted after careful examination into the motives that prompted it, and who were now preparing themselves in the prescribed manner, by receiving instruction, doing penance, etc., for the reception of baptism. This

⁴ See: *Cath. Encycl.*, vol. 4, p. 779, ff.

⁵ *Ibid.*, vol. II, p. 299.

⁶ *Ibid.*, vol. VIII, p. 580.

may be called the remote preparation, and the name of "catechumen" applied to them until they were deemed worthy, at the beginning of Lent, to enter the class of "competents." Then the proximate preparation for baptism was begun, and lasted all through Lent, until the reception of the sacrament of regeneration during Easter night.

The catechismal instruction of the catechumens included first of all a preliminary instruction on the inanity of idolatrous worship in the case of Pagans, on the unity of God and his Providence, on the Redemption, the Resurrection, the Last Judgment. Then, after various liturgical functions such as breathing on them while reading an exorcism, signing of the forehead with the sign of the Cross, imposition of hands, giving of blessed salt, had set them apart from their former associates, they were admitted to the assemblies of the faithful. A special place was assigned to them; the lessons from Scripture were read, and explained in the homily for their benefit and further instruction; and the new exalted morality of the Gospel was very insistently dwelt upon; it required all the strength the convert could muster and the help of divine grace to overcome the paganism ingrained in his very being and accommodating itself so well to the laxest ethical standards. Three years of catechumenate were required in the Orient, two years in Spain. Not a few catechumens prolonged their time almost indefinitely, while others even put off baptism until the very hour of death to secure for themselves the full effects of the sacrament at that supreme moment.

When the catechumens were deemed sufficiently prepared, they were invited by the Bishop at the beginning of Lent to register their names as candidates for baptism. Those who did so were known from then on as "competents" (*petere baptismum*: ask for baptism). The term "catechumen" was no longer applied to them.

They formed a class strictly by themselves, and were forbidden to communicate to the "catechumens" anything of what they learned.

What did they learn?

The "Symbol or the Creed" was taught to them now for the first time, and the ceremony was called the "Traditio Symboli," taking place in Rome on the Wednesday after Laetare Sunday. A few days later they were "given" the Lord's Prayer: *Traditio Orationis Dominicae*. St. Augustine sums up both ceremonies in these words: "You have first been taught what to believe; to-day you are taught to invoke Him in whom you have believed." They were ordered to learn these prayers by heart, and afterwards to recite them publicly: *redditio Symboli et Orationis Dominicae*. St. Augustine required this to be done eight days after the Tradition.

These prayers, however, were not merely committed to memory, but thoroughly explained, as we learn from the sermons of St. Cyril of Jerusalem, delivered to the "competents" when he was still a priest, in the Lent of the year 347 or 348. The "competents" were further interrogated at the "scrutinies" which took place at the public assemblies of the faithful, and required to give a satisfactory account of what they had learned.

Both formulas, the Creed and the Lord's Prayer, constituted part of the discipline of the secret: hence they were "not written with ink on papyrus, but imprinted on the tables of the heart."

"The neophytes." When the "competents" had at last been admitted to the uncommonly solemn and mystically impressive ceremony of the early Eastern morn, had been baptized, confirmed, and clothed with the white tunic to be worn until the following Sunday, their catechetical instruction was not yet at an end. Daily during that week they assisted at a special instruction, the

¹ Sermo in Math. 6, 9-13, de oratione dominica ad competentes.

nature of which we learn from the five mystagogical sermons of St. Cyril of Jerusalem, delivered during Easter week: the first and second of these concern baptism, the third, confirmation, the fourth and fifth the Holy Eucharist and the Mass.

That catechetical instruction in the early Church, notwithstanding the almost complete absence of books as we now understand them, was thorough and efficient, the glorious records of innumerable martyrs bear ample witness, as do also the testimonies of pagans to the blameless, and to them incomprehensible, moral purity of the Christian population of Rome and the provinces.

Almost the only catechismal works preserved to us from that remote period are: the treatise of St. Augustine on "The catechization of the Ignorant," a work intended for catechetical teachers, and written at the request of one of them, the deacon Deogratias of Carthage. It is replete with solid theoretical rules, valuable to this very day. Besides, we have the "Catecheses" of St. Cyril of Jerusalem already mentioned, wherein the rules are reduced to practice, so that they furnish us with instructions that are models of their kind in every respect.

B. THE CATECHISM IN THE MIDDLE AGES.

Various factors contributed to the decline of the catechumenate: the time of catechumenhip came to be greatly shortened; the days on which baptism was conferred, increased in number; we see it given on Easter, Pentecost, the Epiphany, the feast of the Apostles and sundry other days; the baptism of infants came in more frequent use; whole nations in the northern countries joined the Church, and the earlier prescriptions, meant for individuals, could not be applied to whole tribes.^a

With this gradual change in actual conditions the

^a Gatterer-Krus, op. cit., p. 30.

Church had to face new problems in catechetical instruction. Thus far efforts had been centered largely on adults; now the child was to come in for the largest share of attention. Christianity was still primarily spread by word of mouth, and upon parents devolved the important duty of imparting to their offspring the "rudimenta fidei," the elements of faith. Hence the Church required that all those about to marry should be familiar with them, while the same knowledge was exacted of godparents, who were even called "patrini catechesis."

The clergy, however, was more immediately charged with this duty; and the Synod of Albi (France) in 1254 ordered that on Sundays and feastdays all children, seven years old, should come to church, there to be instructed in Christian Doctrine, and to learn the Creed, the Lord's Prayer and Hail Mary. In the schools also which began to flourish and increase in number under the fostering care of Charlemagne, religious instruction was imparted, as is witnessed by a decree of the Synod of Aix in 789: "To every monastic and cathedral foundation a school shall be attached, where the boys shall be taught the Psalms, the alphabet, singing, the computation of the feasts of the Church and grammar."⁹

Framed with the end in view of caring for the training of an efficient clergy, the school legislation of Charlemagne, under the guiding influence of Alcuin, was soon extended so as to procure the benefits of education to every child: universal and compulsory education seemed to be the emperor's motto, with religion at the basis of the curriculum, the spirit of faith pervading the teaching of all branches, and culminating in the formation of a splendid Christian manhood.

Baptism now being given in infancy, the attention formerly devoted to a lengthy instruction for it, found a new outlet in an extensive carefully detailed prepara-

⁹ Ibid., p. 33.

¹⁰ Ibid., p. 33.

tion for Confession and Holy Communion. "Confession books, confession mirrors, treatises on the Ten Commandments, the different kinds of sin, the preparation for Holy Communion, became very numerous towards the end of the Middle Ages."¹¹ And as Janssen, the historian of the German people, rightly remarks, the spirit breathing through this literature on Confession is the opposite of that "decadence, ignorance, unnaturalness," that even to this day is so frequently urged against Catholic asceticism of this epoch. The time when every child should rejoice in the possession of a catechism had not yet dawned; but the explanation of the Commandments and whatever pertained to Confession and Communion was written on tablets placed in parish churches, schools and other public places. Many people were now able to read and could learn for themselves to a great extent.

There remained, however, a large class for whom the written word was still a mystery. "For them, we are told by an anonymous preacher towards the end of the 13th century, God has provided a writing which they can understand, in the pictures that adorn our churches, representing to us the Saints, how they lived, and what they did for God."¹²

Besides there were the so-called "Bibles of the poor," which had their origin in the 13th century: in the centre of the picture was placed the main scene taken from the New Testament, e. g., the Annunciation, the Nativity, the Presentation in the Temple; around it were grouped the prototypes from the Old Testament; Eve and the Serpent, Gedeon's Fleece; on top was an appropriate inscription. As a further development of the former we find the "catechisms in pictures," offering their objective teaching in so realistic a manner as to appeal even to the most poorly endowed with intellectual gifts. Thus

¹¹ Op. cit., p. 35.

¹² Ibid., p. 37.

the third Commandment of God was illustrated by two pictures: a preacher in the pulpit surrounded by attentive listeners,—and its counterpart: two men at a gambling table served by devils with wine and dice.

Lastly, recourse was had to “dramatic representations,” which often took place in the church itself, with becoming decorum and reverence for the sacred place. Their striking and wholesome influence in an age permeated with religion is best understood when we remember that the recent revival of some of these “mystery plays” has deeply impressed even the sophisticated audiences of this twentieth century.

With few books at its disposal, but animated by a dauntless zeal that knew how to make use of every efficient means, the Middle Ages furthered the cause of religion, and art, and learning in general. The brightest minds of that epoch, men renowned for their science and sanctity: Alcuin, Thomas Aquinas, Bonaventure, Gerson, taught catechism or wrote treatises on catechization. The number of commentaries on the cardinal points of faith, and on the preparation required for the reception of various sacraments, is very great, and doubtless many of them are still unknown or unpublished.

These were intended mostly for priests and teachers; but the absence of a catechism in the hands of pupils was seen to be no handicap to thorough knowledge. Nay, it was perhaps a decided advantage, since the immature pupil was less exposed to the stunting influence of the memorized but little understood text-book formulas.

And the methods of the day did not make for dry, lifeless—and fruitless—exposition: the spirit of prayer breathed through it all, vivifying the teaching, setting the heart aglow, penetrating to the very marrow of individual and social life, and producing those chivalrous knights of the Gospel who could not only die, but died fighting for their faith against the infidel.

In Alcuin (735-804),—for he probably was its author, although it has often been attributed to the saintly Bishop Bruno of Würzburg who died in 1045,—we meet for the first time with a manual resembling our modern catechism: it is a Latin explanation, in questions and answers, of the Creed and the Lord's Prayer.

The end of the Middle Ages, however, marks a deplorable setback in this splendid progress. The apathy and indifference and looseness of morals that had crept into low and high places revealed the result of careless training in the faith, and acted as a check to further advancement in knowledge and practice. It needed the violent convulsions of the Reformation to rouse all from their lethargy.

C. THE SIXTEENTH CENTURY

With Luther and the invention of printing, the catechism as a manual intended for children, came to be known in the form it has preserved to this day. However, besides the numerous confession books and mirrors, explanations of the Commandments, preparations for the Sacraments, already spoken of; besides Alcuin's treatise, just mentioned, and the catechism of Thomas Aquinas, we have the catechism of the provincial Synod of Lavaur, France, of 1368; a Spanish catechism of the year 1429, and perhaps others that further research will rescue from the oblivion of libraries. None of them bore the title "catechism," but they were "catechisms" nevertheless if we consider their contents. And even Protestant scholars are slowly opening their eyes to the indisputable facts of history, and refuse to give Luther all the credit for originating the "catechism" in form and contents. "Luther did not arbitrarily determine the contents and the form of the catechism, but followed the practice in vogue in the Church for several hundred years. . . . In composing his catechism Luther adhered to the customs consecrated by long use; he unified the materials at hand

and generally accepted, and put the whole at the service of the Church under a time-honored name. . . . Not only did he leave the chapters on Faith, the Lord's Prayer, the Sacraments, the Decalog, in their accustomed places, but he kept the old formulas used in the administration of the Sacraments of Baptism and Penance. In his answers to questions Luther did not scruple to transcribe verbatim the text of the 'Catechesis Theotisca,' a German catechism of the monk Otfried von Weissenburg of the Ninth century; in his explanation of the Lord's Prayer he borrowed freely from Kero, a monk of St. Gall in the Eighth century, and even from the *Sacramentarium Gelasianum*."¹⁸

In the Council of Trent the Church undertook to provide youth with that necessary religious knowledge that had been so sadly neglected, and the zealous imparting of which had shed so much lustre on its past. Henceforth the Church and its enemies vied with each other, and the rapidly multiplying presses served both equally in this titanic struggle.

The word "catechism" and the book it stood for, became the common property of both; from now on manuals by that name began to appear from the pens of many authors, and in many languages.

The "Augsburg Catholic Catechism" appeared immediately after the Reichstag of 1530. The Catechism composed by John Dietenberger, the translator of the Bible, had gone through eight editions before 1550. In Cologne alone, in the first half of the sixteenth century, six different catechisms were printed. The avidity with which all were devoured in the midst of the burning religious controversies of the day; the fact that they were intended for young and old alike; the veriest tyro in the elementary school and the learned humanist; the rapid progress made in education in an age enthused by educational

¹⁸ *Encyklopädie der ges. Erziehungs—und Unterrichtswesens*, von K. A. Schmid, III B., p. 906, quoted in Gatterer-Krus, p. 41.

ideals; all these factors concurred to create an exceptionally large demand for the printed catechism.

Amongst the many books that literally poured from the presses, the names of two catechismal writers stand out pre-eminently: Peter Canisius and Cardinal Bellarmine.

Canisius (died 1597) was the author of several catechisms. His large catechism appeared in 1555 under the title: *Summa doctrinæ christianæ, per questiones tradita*. The name of the author is not revealed: "I wished," wrote Canisius later on, in this work to please God more than men." Although written for youth, the work was in Latin, for it must be remembered that in this humanistic age Latin was taught even in the village school. He published his small catechism or *Summa* in 1556, and it was "ad captum rudiorum accommodata." It appeared in a German translation in 1558: "Der klain catechismus sampt kurtzen Gebetlen fur die ainfältigen." The latter became so popular and so familiar to Catholics that for a long time "Canisius" and "Catechism" were synonymous. A third or medium-sized catechism came from his fertile pen in 1559 in Latin, in 1563 in German.

It is interesting to note the divisions in use in the Canisian catechisms: 1. Faith (the Symbol or Creed); 2. Hope and Prayer (Our Father and Hail Mary); 3. Charity and the Commandments of God and the Church; 4. the Sacraments; 5. Christian Justice, i. e., the shunning of evil (sin and its kinds), and the doing of good (prayer, fasting, alms-giving, virtue, evangelical counsels, the four last things). Canisius lays great stress on the doctrines jeopardized by heretical teaching: the seven Sacraments, the Church, Holy Orders, the Mass, fasting, the veneration of the Saints, Communion under one kind; but he touches lightly on the others. His exposition is devoid of passion or animosity, and in strong contrast with the coarse, abusive language in which his opponents delighted. He limits himself mostly to a commentary on

appropriate texts from Scripture and the Fathers; and in consideration of the untold amount of good they did, his books have been rightly compared to "a glorious banner carried at the head of a victorious army."

Cardinal Bellarmine (1542-1621), by order of Pope Clement VIII, published his catechism "*Dottrina cristiana breve da impararsi a mente*," in 1598. In Rome it was used to the exclusion of all others, while it was strongly recommended by the Pope to other dioceses. Many translations appeared soon, but it could never compete in popularity with the Canisian catechisms. And Bellarmine himself was foremost in acknowledging the superiority of the latter, when he wrote that the composition of this little book had required greater exertion than the writing of his large work: "*De controversiis fidei*;" yet that, "if he had known the work of the venerated—and this is my firm conviction,—saintly Peter Canisius, he would never have written his own catechism, but would have translated Canisius' book into Italian."

Other valuable catechisms, all modeled on the same fundamental plan, appeared during this period, but the compass of this article does not permit more than a general reference to them.

Their combined influence brought about a glorious revival of Catholic life. Many, it is true, had been irretrievably lost to the Church; but many more were strengthened in their faith. The controversies and persecutions raging all about them, acted as a stimulant to the wavering; and while the priest and the monk were banished, the catechism could still penetrate to the remaining faithful, and keep the spark of faith alive.

A large share in this renewal of zeal must be ascribed to the "*Catechismus Romanus*," although it was never intended to be a manual for children or the common people. On the contrary, it is explicitly styled a "*Catechismus ad Parochos*," and was primarily designed as a

help for pastors and others engaged, whether from free choice or as a matter of duty, in the teaching of the catechism. It owed its origin to the Council of Trent, but as the Council itself did not publish it, this was done later on by order of Pope Pius V (Rome, 1566), carrying out the Council's directions. St. Charles Borromeo was most actively identified with its composition, and it has lost none of its value after the lapse of centuries, while it dealt a staggering blow to Protestant claims of the day. The Lutheran polemist Hesshus declared that "it was the craftiest book written by the Papists during the last 100 years. When it extols the merits of Christ and the power of the Holy Ghost, when it exhorts all to shun evil and do good, it uses language so cunning that it could not be improved upon. But all this is so far from being done with an honest intention, that it is obviously calculated to deceive the people."

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THE CATHOLIC ENCYCLOPEDIA

With the appearance, in November, of its fifteenth volume, the Catholic Encyclopedia was brought to completion. It now takes its place among the principal works of reference that have been produced in modern times, and as a source of information regarding the Catholic Church it holds a unique position. As the first attempt at a large and scholarly exposition, in the English language, of what the Church is and of what it teaches and does, the Encyclopedia has proved a success. That it is destined to render service of the highest kind to the cause of Catholic truth is the well-founded conviction of all who have watched its progress and have seen the steady fulfillment of the hopes aroused at its inception.

The first steps towards publishing it were taken on December 8, 1904, when a meeting of the Board of Editors was called in New York. Happily, the membership of the Board has remained unchanged during the eight years spent in planning and publishing the work. It has thus been possible to carry out the original design with scarcely any modification and to issue the volumes with regularity and promptness. Much time and care was devoted to the preliminary tasks of determining the scope of the Encyclopedia, securing contributors, and providing the requisite funds and organizing a company of publishers. Finally it was decided to bring out "an international work of reference on the constitution, doctrine, discipline and history of the Catholic Church."

The announcement of the enterprise as thus conceived aroused widespread interest. It was generally recognized that any adequate account of the Catholic Church with its manifold activities must constitute a work unique in character and literally encyclopedic in dimension. The subject itself is so vast that a description of the Church as it

exists to-day would have called for many volumes; but when the historical treatment was added, it became evident that condensation rather than expansion was needed if the work was to be kept within moderate limits. It was accordingly found necessary to group the available subjects in thirty-two departments, and this arrangement has served throughout as the basis of inclusion and exclusion.

The editors were encouraged by the approval of the Hierarchy and the support that came generously from clergy and laity as soon as the nature of the undertaking was made known. It was felt that the proposed Encyclopedia would be especially serviceable in English-speaking countries, as no work of the same kind and of equal range had yet been published in our language. On the other hand, it is just in the English-speaking countries that one finds the greatest demand for such information as the Encyclopedia was designed to furnish. To Catholics it would offer succinct and accurate statements on every phase of their religion; to non-Catholics it would afford an opportunity of learning precisely what the Church teaches and of correcting various erroneous impressions which were due, in part at least, to the lack of works of reference written from the Catholic point of view. In the United States especially, the publication of such a work was judged opportune both because of the rapid growth of the Church in numbers and importance and because of the numerous discussions which center round Catholic doctrine and practice.

But if the Encyclopedia, in respect of organization and material production, was to be American, it plainly could not be limited, either in choice of subjects or in the list of writers, to this or any other country: the very name of "Catholic" forbade such a restriction. Emphasis was

therefore laid on the international character of the work and from the outset measures were taken to secure the coöperation of Catholic scholars all over the world. They were invited to contribute articles in those departments for which they were known to be specially competent, and furthermore to assist the editors with their suggestions regarding either the general plan of the work or its details. As a result, the completed Encyclopedia is the joint product of over 1,600 writers representing 43 different countries. The list includes laymen, secular priests, members of religious orders and members of the Hierarchy. The learned professions have furnished their quota and, naturally, a large proportion of the contributors is drawn from colleges and universities. Differing as they do in nationality, scientific pursuit and ecclesiastical status, these writers are united by the bond of a common faith and by the desire to further the cause of Catholicism. In fact, it may be said that the list of contributors prefixed to each volume is in itself an interesting and instructive feature, a very practical illustration of Catholicity in the concrete.

As regards the contents, it may be safely stated that no subject of first rate importance has been omitted. From time to time, particularly during the past year, the contributors and other persons have been invited to suggest additional articles, and these will be published in a supplement volume. Other topics, to which separate treatment could not be accorded, will be registered in the index with indication of the articles in which they are sufficiently noticed. It is also proposed to publish a guide or series of systematic references which will enable the reader to take up any subject and study its various aspects in logical sequence, though the alphabetical order has necessitated a distribution of closely allied topics through several volumes. Such a series, for

instance, would be Holy Eucharist, Sacrifice, Mass, Communion, Liturgy, etc.; or again, Psychology, Soul, Mind, Faculty, Immortality, etc. By combining the articles without regard to their alphabetical distance, the reader will have a rather complete treatise on almost any question that comes within the range of the Encyclopedia. And as each article is followed by a bibliography containing the principal works on the subject, the study of it can be pursued in various directions.

While these features of the Encyclopedia make it useful to all who desire information regarding the Church, and therefore give it, in a very high sense, an educational character, there are in the work many pages of direct utility for the teacher. A Catholic publication of this sort could not of course overlook a subject which is of such vital importance for religion. Moreover, dictionaries or encyclopedias devoted exclusively to education have been produced in Germany, France, England and the United States. In some of these the Catholic position is stated and the history of Catholic institutions is more or less accurately presented. But it was clear to the editors of the Encyclopedia that more complete and even more correct statements were needed; and for this reason a separate department was allotted to education.

There was no difficulty in filling out the space available for the subject. The general article, "Education," might have been much longer without violating proportion. On the historical and institutional sides the treatment is more satisfactory. Thus, one may follow the development of Christian education from the early catechetical schools through the monastic and cathedral schools to the universities. More in detail one may read the story of the famous schools in Ireland, of the Irish colleges on the continent, of the colleges established in Rome for ecclesiastical students of different nationalities, of parochial schools in various countries. Accounts are

given of the medieval course in Arts and of the academic degrees—bachelor, master and doctor—which likewise originated in the Middle Ages. The foundation, scope and work of each religious order devoted to teaching are explained in special articles; and the latest school statistics are furnished under the title of each diocese, state and country, along with the legislation affecting education. Add to these statements the biographies of eminent educators, and it will be seen that a fairly complete survey of the subject has been provided.

Back of all these articles, however, there is a lesson of wider significance. The activities of the Church, however they may diverge for the attainment of particular ends, are one in their source and their ultimate purpose. An encyclopedia may draw the lines between theology, philosophy, history, education and the rest; but in reality, in the actual life of the Church, all these are interwoven. In the Catholic mind, the school is not an institution that can legitimately go its own way without any regard for religious truth or moral precept. Just because it deals with human souls, education is bound to take its guidance from the Institution to which Christ entrusted the means of bringing souls to their eternal destiny. Hence it is not surprising to see the care exercised by the Church in behalf of education, the interest taken by Popes in the establishment of colleges and universities, the coöperation of clergy and laity in furthering scholarship, the zeal and self-sacrifice with which men and women vow their lives to the work of education. All this comes to the Catholic as matter of course; but it is well that it should be brought home to the teacher in the clear light of historical fact and the rich variety of circumstance and condition which only a full account of institutions and their founders can supply.

It is a good thing for the teacher to know how much the education of our day owes to the Church and to the

institutions or individuals whose endeavors the Church has supported. Long before the era of millionaires, there were generous founders and endowments of all kinds which made possible the colleges of Oxford and Paris. There were schools for the people when all the people were of one belief, systems of speculation when faith was supreme, and civil governments with laws of their own when all sovereigns acknowledged the authority of Rome. In those days, at any rate, there could be no question as to the propriety and advantage of combining religious and moral training with intellectual education, nor could the State have demanded a higher preparation for citizenship than that which the school, with religion as its basis, imparted.

Whatever the changes that time has brought about in the educative process, education itself must always rest on principles of some kind; it must embody and express a philosophy. To propose aims and ideals for the school is to insist in the most practical way upon the acceptance of certain definite views regarding the meaning of life and its value. The teacher, then, who would form a correct estimate of any educational theory, is led back continually to the study of philosophical questions. Is mind simply a function of brain, as materialism asserts, or does it belong to a higher order of being, as spiritualism teaches? Do all our actions take place of mechanical necessity, or do some of them at least give evidence of free volition? What is the truth about evolution? What is the nature of morality, its sources and its standards? To these and to many other questions of similar import, the Encyclopedia gives answers in which the teacher will find the essential conclusions of Catholic philosophy and, in most instances, a critical appreciation of the doctrines maintained by various schools of thought. From such a knowledge of principles there naturally results a power of discriminating between the claims of a theory however

plausible and its real merit, while an adequate test is supplied for ascertaining either the worth or the defects of any particular method.

Quite distinct from these questions of educational procedure are those which bear on the content in history, literature and science. The text-books that deal with these subjects are not always models of accuracy in their statements pertaining to the Church or its interests; and the teacher consequently is obliged to look elsewhere for correct information. When the text-book is fairly trustworthy, its account is often so brief that it calls for supplement or amplification. In any case, the teacher who is in earnest will not be satisfied with the outline presented by the text, but will use it simply as a nucleus about which fuller exposition, with detail and suggestion, must be developed. Many of our teachers have already noted this special utility in the Encyclopedia and have accustomed their pupils also to profit by it in connection with the regular class-work. This, however, should not be taken to imply that the limits of study, either for teacher or for pupil, are fixed by the Encyclopedia as a whole or by its treatment of any subject. Its aim is rather to quicken a desire for further investigation, and its chief value to the school lies in its presentation of facts with sufficiency of statement concerning the substance but at the same time with hints and clues which the reader may follow over wide ranges of specialized study.

Considerable space has been allotted by the Encyclopedia to biography. The list includes theologians, philosophers, jurists, historians, artists, poets—in fact, men of eminence in every line of productive scholarship. The reason for this is obvious: each name on the list is a credit to the Church and the series as a whole shows how varied are the interests which engage the learning and toil of the Catholic thinker. But the most significant

group is that which contains the biographies of men distinguished for their achievements in the field of natural science. While it excites no wonder that the Church should have found able defenders of Catholic doctrine and kindled the genius that expressed itself in artistic creation, it is often said that one must go outside the Church to find the great scientists. Medieval speculation no doubt constructed vast systems of theology and philosophy; but what share, it is asked, have Catholics taken in the development of modern science? The answer to this question is not so readily found because the writers of text-books rarely mention the religious belief of the men whose work they describe. It is none the less useful for the teacher to know that mathematics owes much to Cauchy; biology to Mendel, Carnoy and Schwann; astronomy to Leverrier and Secchi, physics to Ampère, Galvani and Volta. These men and many other scientists whose lives are sketched in the Encyclopedia were Catholics—a fact that might well be brought out in class whenever their discoveries are mentioned. The lesson will lose none of its interest by reason of such marginal notes, and the pupil will be better prepared to meet the thread-bare objection about the opposition between science and faith.

It is not, however, to the past only that the pupil should turn for names that rank high in scholarship. He should also become acquainted with those who are actually at work in the various departments of knowledge and who are helping to build up our Catholic literature. The Encyclopedia introduces him to hundreds of writers in the various countries of the world; and if he did no more than learn of their existence he would still have formed some idea of the literary activity which the Church encourages. Usually he is made familiar with the authors who write his own language; but it would be well for him to know something of those who do honor to the

Faith in France and Germany, Italy and Spain as well as in the more distant lands of the East. None of these should be foreign to him in the sense of being unknown; all of them should be included in his list of contemporary writers who have won rank in the history of Catholic literature.

The full value of the Encyclopedia as an instrument of education cannot be determined by any other method than that of actual use. So far each new volume has elicited, with increasing emphasis, praise and recognition from our teachers. It is not unreasonable to expect that the completed work will afford a more adequate notion of the range of subjects which are treated and of the care which has been taken in setting forth the meaning of each subject both from the Catholic view-point at large and from the more special view-point of the Catholic teacher. Such a body of writers may fitly be compared to a university which is not circumscribed by nationality or locality, but which, with a higher purpose and a wider scope, speaks to a cosmopolitan audience. Only the Catholic Church could have engaged such a corps of teachers and registered such a throng of students.

ON THE MANAGEMENT OF CHILDREN PREDISPOSED TO NERVOUSNESS *

How to manage a child in a fit of temper has been much discussed. When possible it is desirable to cut it short at the beginning. Some parents rejoice to see their children reveal a violent temper, and are glad that they can fly into a passion, turn red as a beet, clench the fists and attack the individual with whom they are angry. Such attacks if frequently repeated are very deleterious to the nervous system. Some parents try to stop them by petting or indulging the child, a kind of licensing of irritability which rarely, if ever, pays; others threaten the child or corporally punish him, a mistake, usually in the other direction. As a rule, most may be accomplished by purposely ignoring the attack, perhaps isolating the child for a short period; in some cases a warm bath and the bed may be the best remedies! In older children the habit of giving way to temper may sometimes be broken by inculcating the conviction that one who loses his temper makes a fool of himself, loses his dignity and excites the disdain and contempt of his fellows: the horror of looking ridiculous, of making a donkey of one's self, may be a most powerful lever in conquering a tendency to attacks of fury.

All children are easily frightened, but the child predisposed to nervousness, more easily than the healthy child, becomes the victim of abnormal fears or timidity. Mosso, writing on fear, once said: "Every ugly thing told to the child, every shock, every fright given him, will remain like a minute splinter in the

* Reprinted from Child Welfare Magazine, November, 1912.

flesh, to torture him all his life long." In Greece and Rome the children were frightened with the lamias or female demons who would charm them and suck their blood, with the one-eyed Cyclops or with a black god, Mercury, who would come to carry them away. And this very pernicious error in education still prevails. The mother, the nurse, the maid and the servants still frighten the child with tales of the bogey-man, of goblins, of ogres, of wizards and of witches. How often is a child frightened to tears, its disposition spoiled and its life made a burden by tales, threats or tortures which made it timid and shrinking; sometimes fears are thus started which last through life. One must learn how to deal with the fear of being alone, the fear of the dark, and the fear of thunder and lightning. Certain fears, common to childhood, are easily overcome, especially through the example of courage set by parent, nurse or teacher.

In some instances, however, the fears are a symptom of disease, and when there is doubt a physician should always be consulted. A young girl, recently brought to me, because of an unaccountable, persistent, and distressing fear of "burglars in the house," was found to be suffering from exophthalmic goitre; on removal of a portion of the thyroid gland by Dr. Halsted, the child rapidly improved and on last report was only occasionally troubled by the fear; it seems probable that she will soon be entirely free from it. Children who suffer from "night terrors" often have adenoid growths in the nasopharynx; on removal of the growth by a slight operation the "night terrors" disappear.

In his work entitled *The Natural Way in Moral Training*, Patterson Du Bois emphasizes the importance of what he calls "nurture by atmosphere," by which he means the indirect education of the feelings, and John Dewey asserts that "The feelings and sentiments are the most sacred and mysterious part of the individual, and

should always be approached and 'influenced indirectly.' " More can be accomplished by a good example in enthusiasms, depreciations, reverence, and admirations than by direct preaching.

Let no one think, however, that lack of feeling, or a nature impoverished on the emotional side is desirable or that it protects against nervous disease. The elevating emotions, hope, joy, expectation, love—are constructive and judiciously to be cultivated; the depressing emotions—despair, sorrow, regret and fear—are damaging to the nervous system if long maintained. The highest feelings of all, including the religious, ethical and the aesthetic—inspire noble and useful conduct and in the education of nervous children these sentiments are to be favored in their development, in due degree, at a suitable age.

It is a serious mistake to lead the young child into experiences that belong properly to a later age. When children under ten years of age are made to travel extensively, to visit museums and picture galleries, to attend the theatre and the opera, they are introduced to entertainment wholly unsuited to their time of life and which they, in their immaturity, are entirely unfitted to enjoy. Later on at an age when they should learn to know such things for the first time the attractiveness of novelty is wanting; they are cheated of the pleasures which normally should be theirs. As Oppenheim well puts it, a "child's childishness is its greatest asset."

On the training of the religious, ethical and aesthetic feelings time will not permit me to speak, though I regard the topics of the greatest importance for the health of the nervous system. Certainly the cultivation of love of nature, truth, goodness, beauty, and humanity cannot help but strengthen the character and the will. The altruistic feelings, when they begin to appear, should be given opportunity for expression.

Above all as a factor making for the health of the nervous system the joy of work must be referred to. It is one of the greatest pleasures life offers; moreover, it compels concentration of attention, and protects from all the dangers which attend upon idleness. "Education to idleness is education to nervousness." Overwork must be avoided; neither bodily nor mental fatigue should be permitted excess. Regular, systematic, enjoyable work, suited to the interests and powers of the worker, is the best tonic I know of. If the work can be in the country, rather than in the city, all the better, especially for those with nervous predisposition. The enjoyment of nature possible in the country, the opportunities for work in wood, field or garden and upon the river, keeping the worker much in the open air, exercising his muscles, drawing his attention away from himself and fixing it upon things outside—what conditions could be more favorable to the health and happiness of the nervous child? If the nervous children that we see in towns could be transplanted to villages and the country—away from the din and bustle of the city, its restlessness, its haste and its feverish excitements, what a host of advantages would accrue! The schools are growing ever better in the country; in many country districts they are now excellent. The movement which began with the New School of Dr. Cecil Reddie in Abbotsholme, England, and which has led to the Landerziehungsheime of Leitz in the Harz and in Thuringen and of Truper near Jena, should be followed and imitated in this country.

In any case, nervous children should not be sent to school too early; preferably they should start a year, or even several years, later than the normal child. And in the schools they should never be pushed ahead too fast; competition is dangerous for the nervous child. The mistaken ambition of parents who desire their children to

head the class is often responsible for serious injury to health.

Sleeplessness is always a danger signal. In children it is most often due to indigestion or to mental overstrain; occasionally to premature sexual excitations. If insomnia appear, and especially if it persist, the parents should consult a physician.

Medicine, psychology and pedagogy are all concerned in solving the problem presented by the nervous child. These sciences have already made great conquests; what the future may hold for them, who will attempt to foretell? Let us avail ourselves of the knowledge we have, doing what we can to dispel the scepticism of the ignorant and at the same time avoiding the futile enthusiasm of those who believe they know all.

LLEWELLYS BARKER.

SURVEY OF THE FIELD

A popular wave for the teaching of sex hygiene in the public schools is sweeping over the country. It has back of it a multitude of well-meaning people, many of them leaders in educational circles. The appalling spread of sex disease which threatens the extinction of the race has impelled many leading physicians to lend themselves and the prestige of their names to the movement for the teaching of sex hygiene to our children as a last desperate remedy. It should surprise no one that under circumstances such as these many lecturers and writers go to extremes.

There is another side to the problem, however. The Catholic Church has had an experience of 2,000 years in curbing sex passion and in protecting the fountains of life from disease and degrading influences. She has ever held that faith is necessary for salvation: it remained for Martin Luther to insist that faith alone sufficed. The Church insists on enlightenment; she has never forgotten the promise of her Divine Founder: "You shall know the truth and the truth shall make you free." But she has always maintained that the will, the feelings and the emotions and conscience need development no less than the intellect. Her priests receive several years of special training to fit them to deal with the problems of sex life and to be the guides and teachers of children and adults, of married and unmarried people. The necessity of teaching children and adults to observe the ordinances of natural and Divine law in order to

secure happiness here and hereafter has ever been before her eyes. The Protestant reformers rejected the confessional and the results of that rejection are coming home to us now with appalling force.

In order to save themselves from destruction, many of those outside the Church clamor for the teaching of sex hygiene to little children. But they would
REMEDY entrust the work to young girl teachers
WORSE THAN whose only preparation for it is secured by
THE DISEASE attendance at summer schools or a few summer lectures. Moreover, there is no seal of confession to protect the confidences of the children, nor is the instruction to be given to each child according to its needs, but the remedy is to be doled out in public to all the children, a procedure that recalls the days when certain schools administered cathartics to all the pupils by putting the medicine in the coffee, or when all the children were required to take sulphur and molasses in the spring to purify the blood. Naturally, the Catholic conscience rebels at the crudeness of this method, and, perhaps, with equal naturalness the enthusiastic supporters of the modern method regard their Catholic brethren as ignorant and reactionary. Of course time will tell on which side the truth lies; but, alas, how appalling will be the cost of the experiment. Although the movement is still in its infancy, we are already beginning to reap some of its evil fruits.

In the Washington Herald, under date of November 16, 1912, two items appear which bear striking verification of the Scriptural axiom, "As you sow, so shall you reap." The first of these refers to happenings in the city of Washington, where the movement for the teaching of sex hygiene is still in its infancy; the second is a telegram from Madison, Wis., where the movement has reached the crest of the wave:

“Sex Education Urged by Speakers. ‘Sex instruction should form a harmonious integral part of the twentieth century child’s education,’ declared **CURRENT** Dr. Elnora C. Folkmar, of the Woman’s **METHODS** Clinic, last night at the evening session of the First Washington Conference on ‘The Boy and the Home,’ at the Y. M. C. A. Dr. Folkmar’s subject was ‘How to Teach Sex Hygiene to Children Under Twelve’ and formed part of the normal course of training to fit parents to teach their children. The lecture was illustrated with colored stereopticon slides. ‘Too many children,’ said the speaker, ‘go wrong through ignorance or through lack of proper ideals to control conduct. The common attitude of mystery, secrecy, and of aloofness concerning sex phenomena in general and the birth of a new human being in particular, only intensifies in the minds of children the false notions they receive from perverted playmates.’ Dr. Folkmar advocated teaching sex hygiene to the very young by maintaining window gardens, visits to the aquarium, and later by poultry raising. Dr. Winfield S. Hall, Professor of Physiology at Northwestern Medical School, who is in charge of the Conference’s campaign of sex education, yesterday spoke before the pupils of four of the city’s high schools, while Dr. Charles E. Barker, physical adviser to President Taft, made a similar tour of carbarns.”

Teachers are required to attend lectures on sex hygiene. A Catholic mother told me the other day that she felt obliged to accompany her daughter to one of these lectures given by a woman doctor **A MENACE** and that the discourse was such that she **TO CATHOLIC** was unable to look her neighbors in the **TEACHERS** face; that she considered it unfit for any modest woman to listen to. Nevertheless, the principal had advised the teacher to bring her *beau* with her to the lecture. There are a great many Catholic teachers in our

public schools whose consciences must be hurt by the compulsory attendance at lectures of this character.

The following is the second item referred to:

“ ‘Mystic Circle’ Causes Trouble. Organization, Outgrowth of Mixed Eugenic Classes, Cause of Immorality.

Madison, Wis., Nov. 15. The famous ‘Mystic Circle’ described as existing in the State University by Professor Bittman, who went to

Federal prison for writing to young women of the doings of this circle, has been duplicated in the city high school, according to a confession to the city police, which tells of the existence of a group of nearly a score of girls and half a dozen boys who devoted much of their time outside of schoolhouse to undue association. Partly as a result of this exposure, and partly to the teaching of problems of life in mixed classes, parents of thirty girls representing the best families in the city have withdrawn their daughters from the school. A demand will be made to the school authorities for the separate education of girl and boy students in such subjects as botany, zoology and biology.

In Milwaukee the exposure came as a result of a man accused on a statutory charge by one of the school girls, a classmate, and the subsequent wedding of the BITTER couple to prevent prosecution. The girl, in FRUITS applying to the police for the warrant for the young man, described the ‘Mystic Circle’ as consisting of seventeen girls and six boys of the school, all of whom were frequently associated in grossly immoral practices. How much further the immorality extends throughout the school cannot be known, but the parents who have withdrawn their daughters say that this is done to prevent their correspondence with the male members. It is said that there has been much protest against the teaching of botany in mixed classes. While they have

always believed in the education of the young in sex problems as a means of preventing their indulgence, the principal says that the protesting parents declare that instead of education in such problems preventing vice, it has served to arouse the curiosity of the pupils and caused rather than prevented indulgence. Segregation of the classes in botany will be the result. According to the authorities, not only, it is said, did the study of botany introduce the students to the problems of life, but the botanical expeditions in search of specimens offered opportunities for the students."

That the spread of immorality among public school children is an evil that calls loudly for remedy will be readily admitted, and that it is an exceedingly difficult problem no one at all familiar with present conditions will deny. Religious sanctions cannot be invoked in the public schools and without religion it is difficult to see what may be done to hold in check the developing passions of young people who are thrown together in our upper grammar grades and high schools. In our haste to find a remedy, we should guard against the employment of devices which will aggravate instead of cure the disease. No class of young men in the community know more about the ravages of sex disease than our medical students, but there are few who will claim for them greater virtue on this account. Many arguments on *a priori* grounds might be advanced against the practice of teaching sex physiology and sex hygiene to mixed classes and we are having too many demonstrations of the evil effects of well-intentioned but misguided instruction of this character. The unpleasant notoriety attaching to the happenings in the high school in Madison is but a single instance of what is taking place on a large scale at present.

Father Van Der Donckt has rendered the English-

speaking world a service by his translation of a valuable work in German from the pens of two of the professors of the Theological Faculty of the University of Innsbruck, Michael Gatterer, S. J., and Francis Krus, S. J. The English idiom in the translation is not always pure, and the translator also betrays his imperfect acquaintance with the language in many places through his use of words, but the teaching is wholesome and it will serve at least to set forth the Catholic attitude on a subject of such vital and practical importance.

Some idea of the lines laid down by these authors may be gained from the following extracts. "A further special danger of corruption lies in the craze for sexual enlightenment, which seems to ignore the distinction between small and grown-up children; an enlightenment which—as if the easily excited imagination of children still needed violent stimuli—consists in the most heedless exposition and description of the merely physiological side of sexual matters whereas the material side ought to be kept in the background through the emphasizing of the moral." "Thinking readers will readily see the difference between the enlightenment which we advocate and the exaggerated, one-sided sex information which affects the mind rather than the conscience. The latter mere knowledge we again deprecate and condemn. Champions of the latter consider it the main thing and their only concern. We view information as necessary, for without definite knowledge there is but a false (an anxious, exaggerated or blind) and not an enlightened conscientiousness; but the main thing abides the training of the mind, of the heart, and of the will. Unfortunately this conscientiousness with regard to purity is often lacking; yes, today a wave is sweeping across the

country tending to dull and chloroform it both in public and private life." "Another cause of this neglect is the view or the confused sentiment that every thing sexual and each word spoken thereon is sinful. Such notions have at times assumed the proportions of formal heresies, which also taught that marriage was something wicked.

A remarkable fact is that those rigorists often sank into the filthiest depths of vice. The Christian truth is this: the abuse only, and inordinate sexual indulgence are sinful; whereas sexual life controlled by reason and faith fully harmonizes with the law of nature and was raised by Our Lord to the high dignity of a sacrament.

* * * Experience substantiates that many young people, especially girls of pious families in thoroughly Christian countries, were entrapped in the meshes of seducers only because their parents and educators had failed to forewarn them." "With the age

DANGERS OF of discretion, i. e., when children commence
 IGNORANCE attending school, begins properly the duty of instructing. To answer the question as to how far the teaching should go, a sharp distinction is to be drawn between class teaching at school and church, and private teaching which parents first, and catechists next, are bound to give in and out of the confessional. Our modern enlightenment promoters blundered most with regard to the class teaching."

The authors insist on enlightening children on sex matters according to their needs, but together with this enlightenment they insist on the training of the emotions, of the will, and of conscience, and they very properly assign to the public teaching on these matters the role of enlightening the pupils on those matters which may be properly dealt with in public without injury to modesty and without

NECESSITY

OF SEX

ENLIGHTENMENT

the danger of awakening curiosity and arousing passion. Further instruction in these matters must be left in the hands of parents and confessors.

The section on private instruction contains several general rules which will be studied with interest by all our Catholic teachers:

“1. Class-teaching is necessarily limited; a great deal can be said only in private. Man’s origin from the moment of his conception should be thoroughly explained. The proper time for this instruction shall be discussed further on. But the fact is that it must be given some day, no matter how hard it may seem. For

PROPER there is no province in man’s life, where reck-
METHODS less and thoughtless action or omission is
wreaked in so tragic and inexorable a manner,
by physical injury to self and others, as the domain of things sexual. Foerster summarizes well the consequences of the unfortunately common mistake of leaving young people to chance in a most dangerous matter. They obtain their first introduction to a realm in which the whole man’s happiness depends on the spiritualizing of the life of instinct from the foulest sources, unseemly conversations, books, and lascivious curiosity; hence their growing inclinations are fed on the basest sentiments and phantasms; they brood on pleasures derived from filthy secret practices and from selfish indulgence. Some fancy that this pedagogical neglect of years can be made good by a parting exhortation when the son leaves home, and is expected to resist temptations abroad through information gathered from all possible dark corners where only an enlightened conscience will avail. The worst result of this stolen information is that boys gradually settle down to the conviction that the sexual life has but personal pleasure for its object. No wonder that their warped opinion is made to subserve shortsighted passion. Later when higher aspects and re-

sponsibilities dawn upon them, they have no more controlling power: sensuality has kept the upper-hand and successfully meets and dominates the spirit by its home-made philosophy. Thus grown-up men who, while they are good-hearted and conscientious in ordinary life, altogether mistake human happiness and dignity with regard to the sexual life, and they look upon marriage as an institution intended for selfish gratification of lust without realizing its true obligations.

“2. Our method of teaching is quite different from the unreserved enlightenment which we mentioned and condemned. The following principles will make this

clear:

(a) Right teaching has the following aim: To bring before children, as soon as they become conscious of things sexual, the high moral significance and responsibility connected therewith. Therefore, it is imperative, above all, that the teachers be filled with the right spirit, and they are bound to make their wards share their own views. From this preponderance of

AIM OF SEX the moral aspects follows that only the
INSTRUCTION essential phase of sexual physiology is clearly explained, as it would otherwise be impossible to treat the moral and religious side; furthermore, an accurate explanation being once given, there is no more need of returning to the subject time and again. It would be wrong to take such a view of its moral significance as if one should be continually engrossed with this question. A quiet, earnest instruction will best forestall this illusion, whereas it is precisely dark suspicions and improper experience that wrap this matter in a mysterious cloak and wield a fascinating power on sensuality. Foerster's observation is excellent: the easiest way to ward off attention from the merely physiological is to treat the consideration of the

physiological side as something subordinate, as the mere foundation of the higher point of view. The physical act is left in the background as the simple scaffolding on which rational man erects a lofty edifice of love and fidelity.

(b) As the uplifting moral views must ever be kept to the fore, but very little should be said of the likenesses between the vegetable and animal kingdoms.

DANGER OF BIOLOGICAL METHOD We have pointed out the differences between the propagation of man and other living beings. A great many popular treatises on natural philosophy, partly adapted to youth, endlessly exalt processes of nature and praise the wonderful laws affecting the fertilization and propagation of the organic world. Such object lessons present the serious danger of deceiving the young into believing that outer nature is the pattern for the moral wants of rational man, whereas it is in constant conflict with the higher needs of his soul.

(c) A capital blunder advocates of the exaggerated enlightenment perpetrate is promoting mere knowledge. Right teaching on the contrary holds that knowledge of sexual matters only begets evil, unless **TRUTH IN-SUFFICIENT** science is simultaneously aroused, and efforts are put forth to train the will and the mind, aye, unless such training has previously been given. The whole harm of a too early acquaintance with things sexual lies in the fact that the undisciplined will lacks strength to resist the excitement. The inefficiency of their knowledge is proved, *e. g.*, by the appalling statistics of the sexual pest among the most cultured. Late accounts hailing from Berlin quote 9% among working people and 25% among University students.

(d) Besides, it is easy to understand that the character of a private instruction obviates many incon-

veniences inseparable from class teaching. Individual private tutoring only can ascertain just how much information is necessary and profitable for the child. It alone also can find out the right kind, and thereupon depends the result of the teaching. Though the time of physical maturity (puberty) may be generally assigned as the proper age to receive such information, local circumstances alter cases; hence some may require earlier forewarning.

“3. The last given rule, that the young can be fully taught only in private, naturally points to the best teachers, namely, the parents. They know their children and those among them who neglect this duty must be reminded of it. Let catechists not forget that this burden rests upon parents. Hence much of the following direction is meant chiefly for them. Only in the case of the latter’s incapacity, other educators must step in. Prudence will advise priests and catechists to admonish parents of this obligation and to help them with their counsels. Should parents prove heedless, let them come to an understanding with them before undertaking this work. In Catholic communities there is less danger of failure and misapprehension, as good Christian parents often bring their children to their confessors (pastors) for instruction, or, at least, are grateful when the latter relieve them of this task. At all events, priests must proceed with the greatest tact, as the slightest impropriety renders them liable to misunderstanding, aye, to grave suspicion. Even in the confessional, such an instruction, in so far as it is necessary, may be imparted only with the greatest carefulness. The catechist’s age also will determine his freer or more reserved speech. With all, an earnest, well-meant lesson from those called to give it, even though it were not quite faultless, is always preferable

to the information children might draw from unclean fountains. Foerster maintains that the crudest teaching of parents is better than silence, as silence is equivalent to drinking in street-infection. In any case, parents, tutors, and educators are generally too afraid of duly instructing their offspring. One decisive reason why we combat the wrong enlightenment is its connection with the movement that would favor adults with the blessing of 'free love' and would thus also prepare children to give free reign to their passions."

The closing paragraph of the Professors' treatise is worth consideration here. "The foregoing directions may possibly give our readers the impression that these sexual teachings must occupy much room in the general education. The fact is this: if parents and
 PROPER tutors educate rightly, whatever refers to im-
 EMPHASIS purity, and to the prevention thereof, can be taught very briefly, and thus a great advantage will be secured for the sexual training, that is, to save children the impression that this is a question where-with man should be continually engrossed. Precisely to compass this boon, it is necessary to proceed in such a way as to leave no room for doubt or error. To lend assistance to this work, we could not perform our task in too concise a manner, and we had to set forth repeatedly the more important principles. Needless to say that everything should not be told at once nor at the same age. Thus, for instance, only the older boys and girls should be informed of the object of sexual pleasure. But we should expatiate more on the beauty, sublimity and life-long advantages of the positive virtue of purity as well as on the high moral significance of married life.

Foerster's *Jugendlehre* (instruction for youth) and *Lebensführung* (Life Guide) will furnish teachers and educators material help for school pupils and for youths

and maidens. The final result, however, must be borne in mind, i. e., the preventive and preservative power of religion regarding the sex life is so fundamental and so indispensable that it is simply impossible to live continently and to overcome strong temptations (except in rare individual cases) without religious education and its uplifting influence. To that effect, edifying books, such as those quoted, will be most useful. We confidently conclude our treatment of the sexual enlightenment with this sentence: Imperiled young folk may expect a double advantage from the right sexual instruction: they will not so easily become addicted to vice; and secondly, they will not forfeit their gladness and at last their innocence through anxieties and scruples which are the necessary outcome of false and rigoristic view of things sexual."

The authors of this book do not confine themselves to views expressed by Catholics. They invoke the splendid testimony of some of the leading educational authorities of Germany. Foerster and Paulsen may be mentioned among these. Paulsen, speaking of Foerster's book, *Sexualethik und Sexualpädagogik*, says: "It appears as if all the devils were let loose at present to lay waste the domain of German social life. There is an organized traffic promoting horrible crimes. Raving women proclaim in pamphlets and novels 'The Right to Motherhood', twaddling poets preach to ripe youth the necessity and the right to pursue the pleasures of which some people seek to deprive them. The newspaper world, theatres, novels, lectures by men and women, would seem to force upon the public as the foremost question: 'Must not all obstacles to free sexual life be driven from the earth?' At this juncture such a book as Foerster's is like the voice of a sober man

amid a chorus of inebriates." Paulsen's view on this matter is cited in a later page as follows:

"Such information given at the right time and by the right person may be profitable, yet the dangers attached to it must not be overlooked: arresting the
 PAULSEN'S attention on this point may also produce
 VIEWS other effects. Nothing more frightful can be conjured up than such enlightenment given by cranks and fanatics. The question is this: to forestall and prevent, above all to prevent, the infection of the imagination by low and filthy representations, to develop the sense of shame, to promote the love of purity by cultivating a watchful and tender conscience, finally to strengthen the will so that it may overcome sensual nature by spiritual domination. The habit of self-discipline, the love of work, hardening the body, contempt of softness, a high ideal of manly force and vigor, and, to use a Christian expression, fortitude grounded on humility and the grace of God, those are the things which render immune (as far as possible) from the threatening perils. To bring about these results, the will must be thoroughly trained for years, as there is no specific which can be prescribed at the moment of danger." Paulsen's creed in this matter is summed up as follows: "Three great imperatives are the eternal guiding stars of true education: 'learn to obey! learn to exert yourself! learn to deny yourself and to overcome your lusts!'"

Foerster's views are given on many of the topics treated in the book. Though not a Catholic, he seems on this, as on so many other themes, to hold
 FOERSTER'S Catholic views. He is quoted from "On the
 VIEWS Old and New Aspects of Sex Relations":
 "We confidently look forward to the time when blinded and foolish people will see that there are

eternal truths which cannot be banished by the flashy wisdom of the day. A like success awaits the prudent and ceaseless efforts of individual Christian educators who base their hope on supernatural powers." And he is quoted as saying in the summary at the close of *Sexualethik und Sexualpädagogik*: "Religion is so fundamental and indispensable that without it the young, especially those of strong temperament, will strive in vain to live continently, and—if we except a few rare cases—to banish and overcome violent temptations." This thought is expressed as follows by Bishop Sailer: "The most critical situations of youth, such as the period of awakening sex love, prove beyond doubt that to give an early religious training is the educator's paramount duty. In default of religion, nothing shall save. Concupiscence clutches young folks, and like a giant crushes them unawares."

President G. Stanley Hall has often given expression to a similar thought: he has insisted over and over again that even if religion were not true it would be necessary for the safeguarding of youth during the critical years of forming character. Many of our educators realize this truth keenly, but religion is banished by law from the public school and the teachers are compelled to seek out some other means for safeguarding the moral life of the nation. They are worthy of all praise for their earnest endeavors in this matter, and whatever they accomplish is so much gained. The danger is that in attempting to do the impossible they may render conditions worse than they are at present. This, many believe, will be the inevitable result of the present movement for the teaching of sex hygiene, divorced from religion and its ideals, on which so many rely at present for unattainable results.

DIFFICULTY
OF THE
PUBLIC SCHOOL
SITUATION

We are free in our Catholic schools to teach religion with its divine sanctions and its high and ennobling spiritual ideals, but notwithstanding all our resources in this matter, were we deprived of the confessional, it is questionable whether we should succeed in preserving our young people from the ravages of sex sin and sex disease. The authors of *Educating to Purity* cite a page from Schöberl's *Katechetik* in which the value of the confessional is well set forth.

“Admirable disposition of Divine Providence! The secret of the sexual relation is placed here under the seal of sacramental confession. If this sacrament did not exist, it would have to be invented, were it only for the instruction on the sixth commandment, which must be given to children, and cannot better be given anywhere than in the confessional. Here children lay bare the deepest recesses of their souls; they reveal the doubts which spring up about the age of ten or twelve concerning this matter; then their thoughts, desires, their interior and exterior dangers and occasions of impurity. Children interrogate and the priest answers in God's name and in a manner befitting the individual spiritual circumstances and needs. Of course, confessors will meet with some difficulties here. Priests must question most prudently in order not to teach new ways of sinning, and yet clearly enough to find out if any grievous sins have been committed.”

One by one, the great fundamental principles of the teaching Church are being vindicated in the field of education. Little by little, the science of pedagogy is demonstrating to the world that the Protestant reformers lacked divine guidance in their rejection of these principles. The liturgy, with all its feeling and sensory motor training, the imitation of the saints, the

doctrine of guardian angels, etc., are coming to be viewed in a new light, and in the present crisis, when the life of a nation seems at stake, thoughtful men are beginning to recognize that the confessional is our only means of salvation. Through its agency the home is preserved, children are safeguarded during the dangerous period of sex development, youths are kept clean and prepared for worthy marriage, and married life itself is kept pure and wholesome. The modern world demonstrates only too clearly the evil results of removing this salutary social organ from the life of the Christian people. A man is bold, indeed, who would venture to place limits to the achievements of modern science; surgery has enabled man to live without a stomach and modern education may teach a non-Catholic world to grow up and abide in purity and to preserve the sanctity of the home without the aid of confession and the sacrament of penance, but such achievement seems at present to be in the dim future.

THOMAS EDWARD SHIELDS.

EDUCATIONAL NOTES

In considering the purpose of a college education it is important to assume a broad-minded position and not allow conclusions to be marred by greed and selfishness. It is also necessary to agree that the amassing of wealth is not the highest and noblest aim of life, and hence is not the goal toward which education should tend. It is essential, however, to understand that money values cannot be totally ignored in any scheme of education.

Of course no question can be considered satisfactorily from only one point of view and this is no exception. There is usually some truth in each point of view. It is for us to inquire wherein lies most truth.

The utilitarian point of view takes for granted that a man is useful in the world only when he acts out his specific part on the stage of life and gives no attention to the parts played by other actors, past and present, on the same stage. According to this view, the college should give each man only those studies which directly bear on the work he is to do in life. If a man is to be an engineer, he must spend all his time in engineering studies—no Latin or Greek or History will be of service to him.

This view fails to consider that no man can give his best to the world, in any profession or work, until he is capable of appreciating the needs of his people, until he understands the stages through which his work, in its relation to the needs of the people, has developed. Now, this takes years of careful study and observation, and consequently is impossible to the "hot-house" methods of producing the "dollar-chaser." The man who is edu-

cated by the "hurry-up" process is machine made, and his sphere of usefulness is limited. Such a man is not capable of giving his people the essence of all that has been thought and done in his line of work; he does not represent a summation of all the best of the ages, but, in fact, is an isolated product of the present. This type of public servant, and we are all public servants, lowers the ideals of the race and times.

The machine-made man is himself at a disadvantage. He is turned out to do a certain specific work and is unfitted by this special training for any other kind of work. If he fails to find the work for which he is fitted he becomes a useless member of society. He is like a tool designed for a special job and cannot be used for anything else.

Earnest educators believe that a college education should present clearly the relation between the various branches of study and their application in the world of affairs. The real issue in education to-day is not between useful training and useless education at all, for all education must be useful to some degree. The real question is one of values.

What, then, is the function of a college education? In my judgment, a college education should be the means by which the youth of the land demonstrate their ability to survive or perish intellectually. A college education should give a man power to focus attention on his work; it should give him ability to concentrate; it should give him power to distribute his information so that it is readily accessible; it should enable him to retain facts easily; it should give him power of expression; it should give him appreciation of all that is fine and beautiful; and last, but not least, it should give him the ability to judge wisely. In other words, a college education should prepare a man to think and it should give him a true appreciation of life. Every moment of a man's life he is

required to exercise the power of choice, which means that he must think. He must think before he can choose wisely.

The modern college curriculum must include studies which help to strengthen character. For this purpose psychology, logic, ethics and social science are absolutely essential and cannot be omitted from a course of studies designed to fit a man for life appreciation and evaluation. The college youth is in the most plastic stage of his life, and whether we are conscious of it or not, the four years in college have marked influence on his mature character. * * * Loose morals and weak characters are usually the result of poor training, and the colleges cannot entirely escape blame.

To have a strong character four qualities are essential, and these can be developed by training. I regard power of initiative, self-control, love, and a normally sane mind as the essentials of a strong character. Power of initiative is to character just exactly what an engine is to a boat. It is the propelling force of character. While this dynamic power is essential to a strong character, it alone will not make the character strong. The best built boat with the best designed engine still lacks the quality which is necessary to efficient service. The boat with its engine must have a rudder to guide it. The same is true of character. Self-control must guide power of initiative before it can be of service to character. But when we speak of guiding we think of something by which to guide. The boat with its engine and rudder must be guided by a point on the land or by a compass if it is to reach a particular landing. Love serves in this capacity for character. It is the compass by which self-control guides power of initiative. Love is one of the highest qualities of the human mind and includes any qualities that might be acquired. Love will not admit of dishonesty and untruth-

fulness. Love is unselfish and will always guide character right when the needle of the compass is true. Finally, no captain would consider his boat completely equipped unless there was a chart in his outfit. From the chart he must pick his course when he cannot see land. A normally sane mind is the chart to character. All the other qualities of a strong character are included in these. Courage, honesty, ambition, integrity, industry, sobriety, truthfulness and all the other qualities of character are impossible in a man who lacks power of initiative, self-control, love and a normally sane mind. A college education cannot ignore character building.

It is not my purpose to consider the value of any one study in a college education, but rather to show that all of the studies included in the curriculum of a liberal college are important in giving the wholesome mental training essential to specialization in any field. I am persuaded the training should be the same for every man, whatever is to be his special vocation. The college is not the place for specialization. This is the business of the graduate and trade schools.

A college training, it seems to me, should give a man the ability and the desire to look upon life from the point of view of an interested spectator; it should make him sympathetic and broad-minded in dealing with other men; it should make him appreciative of all the good in mankind; it should enable him to make allowances for the bad in the world; it should give him force of character sufficient to encourage honesty and righteousness whenever and wherever found, and it should give him courage to frown upon dishonesty and unmanliness in his fellow-men. These qualities are essential in the living of an efficient, useful life, and the attainment should be the aim of a college education.—M. L. CROSSLEY, *Sc. M., Ph. D., Education, November, 1912.*

A method is correct when it is based on sound principles of education. There are many ways of teaching correctly the subjects in the curriculum. A

PRINCIPLE superintendent should respect the freedom of
AND teachers, and, therefore, he ought not to give

METHOD minute directions about methods. Only
when a method is absolutely wrong should he

interfere. Whether a teacher uses one or another of three or four good methods of subtraction is indifferent, so long as the principal requires all his teachers to employ the same method, and secures satisfactory results. . . .

After a teacher has become an artist and has learned to secure results in her own way, no principal or superintendent should come along with his petty prescriptions issued in mandatory fashion. He may offer suggestions, and if these have merit, the good teacher will be the first to adopt them. But if she has a way which is more natural for her and brings the same result, why should any one interfere? Only when the work is inefficient has a supervisor the right to say: "Take my way or find a better one."

Teaching is a combination of mechanical and artistic processes. Certain portions of the work are so simple that a child may perform them. Such

IMPORTANCE OF are the regulation of the temperature,

LITTLE THINGS the opening and closing of windows, the
rolling of shades and maps, the clean-

ing of the blackboards, the filling of ink-wells, and giving out and storing of supplies and lesson papers, the covering of books, the orderly assembling and dismissal of children, the care of wraps, and the keeping of attendance records. The sum of these trifles is no small part of success or failure. The neglect of any of them will impair the usefulness of the teacher and may seriously affect the value of the more vital elements of the teaching process. Poor ventilation unfits children for learning. Carelessness in the matter of school property soon results

in children having no supplies or carrying books defaced with indecent writing and pictures. Through the neglect of window shades children are often obliged to work in direct sunlight on bright days and without sufficient light on dark days. A neglected blackboard is untidy and ineffective, and troughs filled with chalk-dust are unhygienic as well as offensive to the taste.

Interest is a necessary concomitant of good teaching. Whatever one's theories may be in regard to the subject, we are all agreed that a teacher who cannot INTEREST interest his pupils is a failure. And this is true of every grade in school from the kindergarten to the university. There are in the colleges of the country many distinguished failures among the professors—men who are known for the discoveries they have made or the books they have written, but who do not know how to teach. If you find a teacher instructing a class while half the pupils are inattentive, something is wrong with the interest. The defect may be in the method of teaching or in the control of the class. Where the discipline is weak, there is liable to be inattention, even if the method of instruction be theoretically sound.

The use of the voice is an important thing in personality. If it is sharp and shrill and unsympathetic, you can imagine what a torture it must be to the poor THE children who are condemned to listen to it five VOICE hours a day for five months or a year. From the first day the principal should caution the beginner against loud or rough tones. Ordinary conversational tones are loud enough for normal conditions. Pleasant manners go with a soft and mellow voice. Children are close copyists of what we are; hence gentle manners are a valuable part of the teacher's equipment. Coarse jokes are to be especially tabooed; and nothing that can in any degree offend against good taste or good morals must ever pass a teacher's lips in the classroom.

Self-control is essential to a sound character. It is also essential to good class control. Hence, the teacher must not get angry and scold, and then punish children unjustly and thus forfeit their respect. Anger is hard on the teacher's nerves. It burns up grey cells that are needed in the work of teaching. Many a teacher exhausts herself by excessive emotion through lack of self-control. Therefore, be calm. Make up your mind that you will keep sweet no matter what the provocation may be. The Scriptures allow a man to become excited by righteous indignation, as at the sight of a cowardly or brutal action, but in such cases they are exhorted to be angry and sin not.

By "teachableness" is meant willingness to take instructions from official superiors. The principal has an important duty in the training of new teachers that are sent to him; but he can do little with such if they be intractable, opinionated, and unwilling to follow instructions.

Force of character is to a man's personality what iron is to the blood. It shows in grit, in courage, in consistency, in constancy, in decision, in general executive ability. Teachers who are seriously deficient in this quality can never succeed in the classroom. The sooner they change their occupation the less disappointment will fall to their lot. We are to be kind, and soft-voiced, and sympathetic, but with all these gentle qualities we must have backbone. We must insist on order, on discipline, on drill of the right kind, on truth, on honor, on industry. To enforce these demands one must have some of the aggressive virtues that belong to the "strenuous life."

School discipline involves quite a number of elements. Proper control implies, in the first place, obedience on the part of the children. If the teacher gives an order or a direction, do the children obey?

SCHOOL DISCIPLINE A good test of this habit is to direct the pupils to rule a sheet of paper in a certain way, as for instance: "Draw a line one inch from the top, and another one inch from the left edge of the paper. Write your name at the top and divide the sheet into five equal spaces by drawing horizontal lines from edge to edge." In a well-trained class all but one or two will do as you direct. Where the discipline is lax, fifty per cent of the children will be wrong. Order is an important element of control. There are many different standards of school order, but I believe they all demand that children shall do what they are told, shall pay attention while being instructed, and shall behave in such a manner that the best educative work may be done by each pupil without unnecessary disturbance from any source.—JOSEPH S. TAYLOR, *Dist. Supt. Schools, New York City, Educational Review, November, 1912.*

Have you a boy who will not study? Talk privately with him. Have you another who is disobedient? He needs the private conversation. For every offense, for every dereliction, the private conversation is almost a panacea. It never does harm; it invariably does good. Many a great man has been turned from a vicious boyhood because of a heart-to-heart talk with his teacher. Many a teacher has removed a cause of great worry by means of a frank, private talk.

This conversation must be private. Boys and girls are exceedingly sensitive about revealing their inner thoughts and lives to their companions. There is a hidden region in every heart that is closed to the public. Teachers should respect this privacy in their pupils. A conversation in the presence of other pupils, especially

when school is in session, and all the pupils are listening, is extremely unsatisfactory. The boy draws into himself, and the teacher, unable to penetrate his reserve, becomes irritated. But when teacher and pupil are entirely alone, reserve vanishes. If tactfully treated, the pupil will lay bare his motives. He will present his side of the case, and often the teacher will see things in a new light. Still more frequently will the pupil be shown the error of his ways; and, as a rule, he can be induced to improve them.

In the second place, note that this interview is to be a conversation. In no sense is it intended to be a lecture. The teacher is to listen, as well as talk. The great object is to lead the pupil to express his opinions and feelings, and, by entering into them, to form the cords of affection that are the result of intimacy. Too many teachers are unacquainted with everything but the mere shell of the pupil. Intimate relations, government through love and reason, are thus impossible.

Let every teacher of fifty pupils determine to know each one thoroughly. Let her have frequent private conversations with them all. Let them discuss with the utmost candor any shortcomings, troubles, difficulties. Let them also bring to her matters not related to school, so that she becomes their adviser in all the affairs of life. Let her point out to them the paths of honor, and instill an overmastering desire to be noble. In this way she may produce that indelible impression for good that is, after all, the end of our work.—H. C. KREBS, *Educational Foundations*, September, 1912.

Schoolhouses should be built where they can have several acres of land around them. For cities this means building them in the suburbs, with, perhaps or probably, free municipal transportation (which we hope for us all some day). This is very like what some rural communities are doing for their "consolidated schools," and is what many private schools do for children of even kinder-

garten and primary ages. These have already demonstrated the practicability of transporting pupils between school and home.

The need for schools to be in an environment of health, nature and beauty is imperative. For health alone there are reasons enough. Fresh country air coming in windows, doors and ventilating openings will do much to solve the problems of cleanliness and to improve our vital statistics. The peace of bird songs and rustling leaves and country roads will help. The surrounding acres will furnish playgrounds and school gardens, while constantly educating in primeval phenomena and giving glimpses of the infinite from which the environment of city wards cuts off all knowledge. To develop human souls between brick walls and stone pavings, among crowds and police, means a more serious loss to character than the men who make such cities appreciate. It is not necessary.

If this Conference were to formulate but one resolution, I am confident that the wisest—because it would go furthest to solve many difficulties in conservation of children—would be one urging study of the feasibility of locating every school building in a small park for the children's use, with free transportation if necessary.

I am not sure that it would cost more than our present meagre yards in the midst of cities. In the long run—the building of a nation—it will do much to save us from bankruptcy.

DR. DRESSLAR,

*Specialist in School Hygiene and Sanitation of the
U. S. Bureau of Education, at the recent Confer-
ence on the Conservation of School Children.*

CURRENT EVENTS.

THE CHILDREN'S BUREAU.

The first Bulletin of the Children's Bureau has just appeared. It very properly gives a history of the establishment of this new Federal institution devoted to child welfare and outlines the plans for the work immediately to be undertaken by it. The *Catholic Educational Review* has previously noted the enactment of Congress by which the Bureau was established. It appears now that the suggestion for the establishment of a children's bureau was first made by Miss Lillian D. Wald, head of the Nurses' Settlement in New York. Her conception of a Federal bureau devoted to the study and popularization of the needs of children appealed not only to a great number of the most authoritative individuals and organizations engaged in work for children, but also to the general public, which through the work of the Department of Agriculture, was prepared for similar governmental service in the interests of children. A bill for the establishment of the Bureau was introduced in Congress in the winter of 1905-6, through the efforts of the National Child Labor Committee and many co-operating agencies. Although indorsed by the President and by members of the Cabinet, and warmly advocated by members of both House and Senate, the bill failed to reach a vote. In the Sixtieth Congress (1908-9) the bill was reintroduced; it received the approval of the regular committee to which it was referred, and it was made the subject of a special message, by the President, but it again failed to reach a final vote. In the Sixty-first Congress (1909-10) it had a similar history. The Sixty-second Congress passed the bill and it was approved by the President.

SCOPE OF THE BUREAU.

The act establishing the Bureau provides that it shall investigate and report upon all matters pertaining to the welfare of children and child life among all classes of our people, and shall especially investigate the questions of infant mortality,

the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents, and diseases of children, employment and legislation affecting children in the several States and Territories. The Senate Committee on Education and Labor, to which was referred the bill to establish the Children's Bureau, said in its report: "The bill as drawn and recommended for passage confines the operation of the Bureau primarily to the question of investigation and of reporting the same, the design and purpose being to furnish information in this general way from all parts of the country to the respective States to enable them to deal more intelligently and more systematically and uniformly with the subject. The bill is not designed to encroach upon the rights nor relieve the States from the duty of dealing with this subject, but to furnish the information to enable them to more successfully deal with it. It was the opinion of the committee that the duty devolves primarily upon the States to legislate upon this important subject, and the States can more effectively deal with it. But it seemed to the committee that there was a duty upon the part of the National Government to aid in getting information and data with a view of assisting in this work, and that the National Government could get such information and data more effectively than the respective States."

PLANS FOR IMMEDIATE WORK.

The first work of the new Bureau will be to bring together the existing material on the subjects within its scope, so that it may make a thorough survey of the field and avoid duplicating work which has already been done either by public or private agencies. The United States Government through various bureaus has already collected much statistical material relating to children, but it is scattered through many publications and has never been brought together and correlated by persons interested primarily in children. The Bureau will proceed to bring this material together, and, using it as a basis, will issue a convenient handbook of statistics of children, so that the important data which the Government has compiled may be readily available for all agencies engaged in work for children.

Current literature, both in this country and abroad, is rich in material relating to children. The office of librarian-reader has been established, requiring the services of one who is not only a trained and experienced librarian, but is also thoroughly familiar with the principal modern languages and trained in sociology and economics, so that it will be possible to select, translate if necessary, and prepare for immediate use the significant material published on child problems.

The law obviously intends that the Bureau shall become a clearing house for information regarding actual and pending legislation in the several States affecting children. This legislation should be digested in those cases in which the work has not already been done by some other Government bureau or by some private agency. The necessity for digests is obvious, in view of the important part played by the law in many of the problems of child welfare.

The Bureau will begin at once an original investigation of infant mortality, because conditions existing in this country show its urgency and because it is fundamental to the later work of the Bureau. This inquiry will be directed especially toward the social aspects of the problem. It will not duplicate the work of other governmental or volunteer agencies. The field at present will be confined to a few comparatively small communities. Because the importance of adequate birth registration in reducing infant mortality is universally recognized, the Bureau will co-operate with the organizations, governmental and volunteer, now working for registration in this country. The New England States, Pennsylvania, and Michigan were in 1910 the only States included by the Census Bureau in the registration area for births as having laws for birth registration so enforced as to give reasonably satisfactory results. In most of the States births are not properly recorded, either because there is no law requiring their registration or because the existing law is inadequate or is not enforced. Unless the local social agencies working for the welfare of babies can learn of the birth of a child they can not directly help that child. Unless there can be secured reliable knowledge as to children born, there can be no reliable knowledge as to the birth rate, nor as to the proportion of the children who die. The general recognition of the necessity for registration is well

indicated by the fact that the General Federation of Women's Clubs at their biennial meeting held at San Francisco in July, 1912, passed a resolution calling upon the Bureau to prepare in brief popular form material showing the necessity for birth registration and the best method of securing it. The Bureau is now preparing material in compliance with this request.

The Bureau will issue from time to time brief popular pamphlets on other subjects assigned to it by law. These pamphlets will be designed for wide distribution, and if necessary will be translated into foreign languages.

It is clearly recognized that the program thus mapped out is a mere beginning, and that the field of the Bureau is far wider than these plans would indicate, but it will be some time before the Bureau can do more than endeavor to carry out this program. Suggestions for further work will, however, be carefully considered at any time. It must be borne in mind that the Children's Bureau has no power to do administrative work. It cannot make any regulations concerning children, nor create any institutions for them. Its duty is solely to study and report upon conditions affecting the welfare of children. It may publish facts it secures, in any form approved by the Secretary of the Department of Commerce and Labor. It will endeavor to secure pertinent facts and to distribute them promptly and clearly for use and popular distribution. Its effectiveness must depend upon the use made of these facts by the people of the United States.

MEETING OF THE EXECUTIVE BOARD OF C. E. A.

The semi-annual meeting of the Executive Board of the Catholic Educational Association was held November 13, at the Catholic University of America. The following members of the Board were present: Rt. Rev. Monsignor Thomas J. Shahan, President of the Association; Rev. Francis W. Howard, Secretary General, of Columbus, Ohio; Brother John Waldron, S. M., of Clayton, Mo.; Rev. James J. Dean, O. S. A., of Villanova, Pa.; Rev. D. W. Hearn, S. J., of New York City; Very Rev. Walter Stehle, O. S. B., of Beatty, Pa.; Very Rev. James J. Burns, C. S. C., of Washington, D. C.; Rev. Francis T. Moran, of Cleveland, Ohio; Very Rev. J. F. Green, O. S. A., of

Chicago, Ill.; Very Rev. H. T. Drumgoole, LL. D., of Philadelphia, Pa.; Very Rev. E. R. Dyer, S. S., of Baltimore, Md. An important transaction of the meeting was the acceptance of the invitation of the Most Rev. Archbishop James H. Blenk, D. D., to hold the Tenth Annual Convention (1913) in New Orleans, La.

LECTURE ON UNIFORM STATE LAWS.

On Wednesday, November 20, Mr. Walter George Smith, LL. D., of Philadelphia, Pa., delivered a notable lecture on "Uniform State Laws," before the members of the Law Club of the Catholic University and invited guests. Mr. Smith is a former President of the Conference of Commissioners on Uniform State Laws, and is at present Chairman of the Section of Legal Education of the American Bar Association and Trustee of the Catholic University. He was greeted by an audience that filled McMahon Hall to its capacity. The Glee Club of Trinity College rendered an excellent program before the lecture. On the movement for the promotion of uniformity in State laws which will have an important bearing on educational interests, especially child welfare, Mr. Smith said in part:

"It was one of the declared objects of the American Bar Association, when it was founded in 1878, to promote uniformity of legislation in the United States. The problem forced upon the commercial and business world by our dual system of government, State and National, had long called for solution. Each State is sovereign in matters of domestic concern, and the Federal courts have their own commercial law, which differs in essential particulars from that of many of the States.

"The Convention which framed the Constitution of the United States grew out of the inconveniences arising from the divergent laws of the different sovereignties. Its adoption still left the States supreme in many respects. As business developed and overleaped State lines, the inconveniences became accentuated. Internal commerce, as has well been said by a student of this subject as early as 1851, is the distinguishing characteristic of our country. Most important is it, therefore, that a contract made in one part should be binding everywhere. But owing to the differing laws of the various State jurisdic-

tions as well as the Federal, in many respects this was not then and is not now the case. To remedy this state of things there is obviously a choice between methods. One is to amend the Federal Constitution so far as to give the national courts jurisdiction of the subjects upon which diversity exists. The other is to bring about an agreement among the States themselves so that uniformity may take the place of diversity.

"Even if the first method were practicable, it would result in adding to the already over-burdened machinery of the national government in a way that would seriously jeopardize our whole plan of government. The constantly minimizing tendency of State jurisdiction would be accentuated to a degree and with results that would be unsatisfactory and give us probably the worst form of government known among men, a centralized bureaucracy. It was no doubt with some regard to this consideration that the distinguished lawyers who formed the American Bar Association sought some plan to induce the States by voluntary action to bring about uniformity on those subjects of extra local importance.

"In 1889 a committee of the Association was formed to draft uniform laws on marriage and divorce, descent and distribution of property, acknowledgment of deeds and execution and probate of wills. This committee had not begun work, however, before the Conference of Commissioners on Uniform State Laws came into being as the result of an act passed by the Legislature of New York in 1890. This act authorized the Governor to appoint three commissioners, whose duty it was to examine the subjects upon which uniformity was deemed necessary, and to invite the other States of the Union to meet them in convention to draft the necessary acts and submit them for the approval and adoption of the several States. The movement thus begun has so successfully progressed that now all of the States and possessions of the Union are represented in the Conference, either by virtue of legislative action or by the exercise of the discretion of their Governors.

"The work of the commission has resulted in the drafting of uniform laws on negotiable instruments, warehouse receipts, sales, transfer of stock, bills of lading, marriage and licenses to marry, family desertion, child labor, wills executed without the State, and other subjects of kindred nature. The Con-

ference finding that the Uniform Divorce Act, drafted by the National Divorce Congress in 1906, embodied the principles approved by it and by the American Bar Association, has added this act to the list of those approved by it.

"The Commercial Acts have been adopted by many of the States, the Negotiable Instruments Act being now the law in forty of them. The social acts make less rapid progress, but have been received with favor. The commission has before it tentative drafts of acts on Workmen's Compensation, Partnership, Corporations and other subjects which are in a state of forwardness.

"The commission's plan is, therefore, past the experimental stage. It has proceeded on the scheme approved by the American Bar Association in 1886 that 'the law itself should be reduced so far as its substantive principles are settled to the form of a statute.' Innovations on existing law have been rarely made, and in the few instances where they have been made, only in response to what was believed to be the best sentiment of the business world.

"The English statutes have in some instances formed the basis of the uniform acts. Where authorities have differed, the weight of authority has been followed. Nothing revolutionary has been or is in contemplation. It is gratifying to observe that the acts emanating from the commission, having no greater sanction than their own intrinsic excellence, have commended themselves to the profession and to the various associations of bankers, warehousemen, Chambers of Commerce, and other commercial bodies.

"The Conference meets annually some days before the sessions of the American Bar Association and keeps in close touch with it. All of its acts have so far been approved by it either actually or in principle, as well as by many of the State Bar Associations. The success of the plan, although it has taken many years to test it, may now be considered assured."

HOLY CROSS ACADEMY—DUMBARTON.

Since the beginning of the fall term Dumbarton has been favored with many interesting and helpful lectures. The Rev. T. G. Smyth, pastor of St. Ann's Church, Washington; has

been giving a series of weekly lectures on religion. A scholarly discourse on "The Holy Ghost as Inspiring Christian Education," by the Very Rev. E. A. Pace, Ph. D., of the Catholic University; an illustrated lecture on "The Early Church and the Catacombs," by the Rev. James Murphy, of Rome, Italy; and a fine analysis of the tragedy of Romeo and Juliet by Dr. James Walsh of New York, were literary treats which were thoroughly appreciated by teachers and students alike. Mr. Joseph D. Sullivan, District President of the A. O. H., will give an illustrated lecture on "Unknown Ireland" at Carroll Hall, Tuesday evening, December 17, under the auspices of the Academy. It is the aim of the lecturer and other friends of the school to thus start a fund for the foundation of a scholarship at Holy Cross. Besides attending these lectures the seniors have the privilege of being present at the public lectures of the Catholic University every Thursday afternoon.

The Convent Chapel has been enriched lately by a beautiful altar-piece, the Crucifixion, which is the work as well as the gift of the noted artist, Marquise de Wentworth, who has been spending the past month at the Academy.

Among the recent visitors at Dumbarton were: Rt. Rev. Mgr. T. J. Shahan, of the Catholic University; Rt. Rev. Mgr. Lee, of St. Matthew's Church, Washington, D. C.; Rt. Rev. Mgr. Mackin, of St. Paul's Church, Washington, D. C.; Rt. Rev. Mgr. Doubleday, of England; Very Rev. Dr. Dougherty, Vice-Rector, Very Rev. Dr. Pace, Rev. Drs. Turner and Kerby, of the Catholic University; Rev. Dr. Burns, of Holy Cross College; Rev. Dr. Cooper and Rev. E. L. Buckey, of Washington; Rev. Dr. Currier, of the Catholic Indian Bureau; Dr. James Mooney and Dr. A. Hrdlicka, of the Smithsonian Institute; Dr. Leon, of Mexico; Rev. Dr. Fletcher, Rector of the Cathedral, Baltimore; Rev. Robert Skinner, C. S. P., Superior, and Rev. F. P. Lyons, C. S. P., of St. Thomas' College, Washington, D. C.; Dr. E. W. Rucker, of Alabama; Dr. John Foote, of Washington, D. C.; and Senator Gore, of Oklahoma.

NEWLY APPOINTED DIOCESAN SUPERINTENDENTS.

Since the opening of the school year two new diocesan superintendents of schools have been appointed, one in the arch-

diocese of Oregon City, Oregon, and the other in the diocese of Albany, New York. The Rev. Edwin V. O'Hara, who has received the appointment in the former place, is well known as an author and contributor to Catholic periodicals. He has been Secretary of the School Board of the archdiocese for some years and one of the chief promoters and organizers of the Catholic Teachers' Institute which is conducted in Portland every year. Father O'Hara assumes charge of a rapidly growing school system which now includes over fifty institutions, parish schools and academies, and is educating about 6,000 children.

The Rev. William R. Charles has been given the directorship of education in the diocese of Albany with the title of Superintendent of Schools. With his appointment the former School Board which administered the school affairs of the diocese has been abolished. A School Committee will be nominated in January, 1913, to supplant the School Board. There are now in the diocese of Albany 48 parish schools, 9 academies and 6 homes with a total of 21,187 children, and under the care of 721 teachers. The new Superintendent will spend the first year in visiting the schools and studying actual conditions.

ASSOCIATION OF AMERICAN UNIVERSITIES.

The annual meeting of the Association of American Universities was held on November 7, 8, and 9, at the University of Pennsylvania, Philadelphia, Pa. The following papers were read and discussed: "The Present Status of the Degree of Doctor of Philosophy in American Universities," by Dean Frederick J. E. Woodbridge, on behalf of Columbia University; "The Influence of Graduate Fellowships Upon the Quality of Graduate Study," by President Albert R. Hill, on behalf of the University of Missouri; "Methods of Ascertaining and Apportioning Cost of Instruction in Universities," by President Arthur T. Hadley, on behalf of Yale University.

The Catholic University of America was elected President of the Association for the ensuing year. Very Rev. E. A. Pace, Ph. D., and Mr. Aubrey Landry, Ph. D., represented the Catholic University at the meeting.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES.

The Dawn of the Catholic Revival in England, 1781-1803, Bernard Ward, F. R., Hist. S., London, Longmans, Green & Co., 1909, two Vols., cloth, Vol. I, pp. xxviii+370, Vol. II, pp. viii+316, two vols. \$7.00 net.

The Protestant Reformation in England and the gradual extinction of the Church in the country under the operation of the penal laws is more or less familiar to all English-speaking peoples and the same may be said of the Oxford Movement, with its subsequent development of the Catholic Church in England. But less is known of the dark days illumined by the pens of Bishops Challoner and Milner. The two splendid volumes before us teach many lessons of hope and encouragement; they will clear up many a difficulty for the student of history. Dr. Burton, in the *Life and Times of Bishop Challoner*, gives us a luminous picture of Catholic life in England in later penal times. And, to quote from the preface of the present work, "From the reestablishment of the hierarchy in 1850, and indeed for some years before that, records are abundant. But it seems generally recognized that the times of the late Vicars Apostolic are shrouded in some obscurity. It was accordingly determined to begin the present work with the years which followed the death of Bishop Challoner in 1871 and to continue it if possible down to the time of the hierarchy." It was during this period that Catholicity reached its lowest ebb in England; it was during these dark days when, humanly speaking, total extinction of the Church seemed inevitable that Divine Providence intervened and after two centuries of waning life the Church was destined to have a new birth and to write for itself a glorious history.

It was perhaps to be expected that such themes as the abolition of the Penal Laws, the French Refugee Clergy, the return of Catholic Colleges and Convents to English soil would be neglected by writers who lived in the more fortunate days that followed when, as Cardinal Manning says, "after three hun-

dred years, not of suspended animation only, but of organic dissolution, the Church in England was once more knit together in the perfect symmetry of its Divine structure. At once, as if by a resurrection, all its vital operations resumed their activity." Nevertheless, the change was not as sudden as it seemed. A quarter of a century of heroism, of trials and perseverance in the midst of untold hardships, preceded the "resurrection" of which Cardinal Manning speaks.

The period covered by the present work is dealt with, to some extent, in Husenbeth's *Life of Milner*, and Amherst's *History of Catholic Emancipation*. Monsignor Ward draws on many original sources not heretofore available. Speaking of these sources, he says that the Bishop of Clifton "had recently discovered, on his appointment to his See, that he was the possessor of an invaluable collection of letters, papers and other Archives, bound in twenty-nine large volumes, formerly the property of the Vicars of the 'Western District' now that of the Bishops of Clifton; and he was most anxious that some use should be made of so unique a collection. In like manner, also, the Archbishop gave me every encouragement to use the Westminster Archives, which are of course those of the former 'London District.' * * * Similar facilities were also afforded me by the Bishop of Hexham and Newcastle, President of Ushaw, and by the Bishop of Birmingham, who possess the Archives of the old Northern and Midland Districts, respectively; by the Rector of Oscott; the Abbot of Downside; Canon Brown of Durham; and others as well." The author not only consulted a multitude of original sources, such as the archives above alluded to, the private collections of many of the old Catholic families in England and on the Continent, but he publishes in their entirety eleven important original documents in a series of appendices. Lengthy extracts from letters and other documents are dispersed throughout the text.

The work of reviving Catholicity in England was not left exclusively to the clergy and the laity, the Sisters had an honorable part in it. Speaking of the Convent at Hammer-smith in the days of Bishop Talbot, the author says, "There were at that date only two convents in England, the other being the well-known Bar Convent at York, still existing in the same place today. Both were indirectly connected with

the so-called 'Jesuitesses' founded by Mary Ward in the seventeenth century, though the precise relation in which they stood to the original foundation was very complicated and is even now not generally understood. * * * The new institute (founded by Mary Ward) at first met with great opposition. At the present day we are so accustomed to this class of convent that there appears to us nothing strange in nuns going out into the world to seek works of charity. In the seventeenth century it was otherwise. The whole mode of life seemed against the spirit, if not against the actual decrees, of the Council of Trent. It was freely said that the life led by the nuns was improper, that they were trying to do the work of priests, to instruct and catechise the people and to minister to their spiritual needs in a manner never before permitted to the female sex. Even Mary Ward's personal life was not left free from criticism of the most acrimonious type. She and her community had, in fact, to endure the usual fate of pioneers in any great work: they were misunderstood and calumniated. In England there was a further reason for this opposition, in consequence of the regrettable state of party feeling between the Jesuits and the secular clergy. The fact that Mary Ward's institute was closely allied to the former, even though there was no official connection between them, created for it many enemies who spoke with vehemence and asperity. In the end the opposition prevailed; the institute was suppressed by the celebrated Bull of Urban VIII in 1631. One house alone survived the general destruction—that at Munich, where by the special pleading of Maxmillian I, Elector of Bavaria, the community were permitted to continue their common life, under certain modifications of rule. The suppression of Mary Ward's institute did not prove final. About the year 1638 or 39 she was back in England, reestablishing her institute in a somewhat modified form." The heroic struggles of the Sisterhoods through the dark days of oppression in England contributed in no small measure to the revival of Catholic life. It is difficult for us at this day to realize the conditions under which the laborers in the Vineyard, whether priest, or nun, or layman, toiled.

Bishop Talbot, reporting to Rome on the conditions of the Church in the London District in 1796, gives a picture of Catholicity at probably its lowest ebb. "Comparing this docu-

ment," says Mgr. Ward, "with the earlier reports sent by Bishop Challoner, we find only too much evidence to bear out Berington's statement that the number of missions was steadily growing less. Wherever we turn, we find the same story; places where a priest used to live, and where Mass had been said, now no longer mentioned; the reason, the date and the cause of the disappearance being at this distance of time usually impossible to ascertain. At the seats of the gentry, the chapels continued unless the squire fell away from his religion; but the country centers, at one time numerous, where groups of Catholics had formed themselves into little congregations, were one by one steadily disappearing, while at those which still survived, the estimated number of Catholics nearly always showed a diminution as time went on. Even since the last report, drawn out by Bishop Talbot as coadjutor to Bishop Challoner, in 1773, the change is noticeable. In Hampshire, for example, out of ten missions in 1773 four had disappeared by 1786."

In 1786 there were probably not more than 60,000 Catholics in all England, which was something less than one per cent of the total population. There was ample room for discouragement. The Catholic families scattered throughout the country, however, preserved their faith in spite of persecution and under their protection and aided by their generous support priests and nuns continued to labor and God, in His own good time, rewarded their faith and courage by restoring to the nation the treasures of faith and the stream of sacramental grace.

THOMAS EDWARD SHIELDS.

The Eve of Catholic Emancipation, Being the History of the English Catholics during the first thirty years of the Nineteenth Century, 1803-1829, Rt. Rev. Mgr. Bernard Ward, F. R. Hist. S., London, Longmans, Green & Co., 1911, 3 Vols., Vol. I, pp. xxii+277, Vol. II, pp. viii+363, cloth, 2 vols. \$6.00 net.

These two volumes continue the history of the Catholic Church in England on the lines laid down in the Catholic Revival in England. They deal with the stirring times immediately following the French Revolution. The French *émigrés*,

the Blanchardist Schism, the Veto and the long-drawn-out controversies between Bishop Milner and the other Vicars Apostolic, the quarrel between the Irish and English Catholics, Catholic Emancipation and its support by Grattan and other broad-minded non-Catholics, the growing influence of Daniel O'Connell, are all set forth in these volumes in their proper setting. The constant reference to the original documents, many of which are published in full, renders this work indispensable to the student of this period of English History.

THOMAS EDWARD SHIELDS.

Miriam Lucas, Canon Sheehan, London, Longmans, Green & Co., 1912, pp. vi+470.

Canon Sheehan's name is sufficient guarantee that this book is wholesome, that it is well written, and that Irish life is presented truthfully in its pages. The plot holds a very secondary place in the story the chief aim of which is to point out the dangers that threaten society from the public exploitation of socialistic and anarchistic literature. The narrowness and cruelty of Protestant bigotry is brought into sharp contrast with the tolerance and charity to be found in all walks of Catholic life. The popular belief in the disastrous effects following from the widow's curse is vividly portrayed in the curse of Glendarragh. The book will be welcomed by teachers and parents who are in search of wholesome stories to place in the hands of their growing children. While the usual drama of love, of temptation, of sin and its punishment, is portrayed, the result can scarcely fail to be salutary; there is no undue excitement of the reader's imagination or of his passions. Sin wears its true colors and hence cannot attract, while truth, loyalty and charity will not fail to leave their impress.

THOMAS EDWARD SHIELDS.

Educating to Purity, Thoughts on Sexual Teaching and Education Proposed to Clergymen, Parents, and other Educators, Michael Gatterer, S. J., and Francis Krus, S. J., translated from the third German Edition by Rev. C. Van Der Donckt, New York, Frederick Pustet & Co., 1912, pp. 318.

For a review of this book see Survey of the Field.

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